



Universidade de Aveiro Departamento de Línguas e Culturas
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**Sofia Isabel
Pereira Araújo**

**Competência Intercultural em Inglês para a
Cidadania: estudo português**



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**Intercultural English Competence for Citizenship: a
Portuguese study**

Dissertação apresentada à Universidade de Aveiro para cumprimento dos requisitos necessários à obtenção do grau de Mestre em Estudos Ingleses realizada sob a orientação científica da Professora Doutora Gillian Moreira, Professora Auxiliar do Departamento de Línguas e Culturas da Universidade de Aveiro.

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o júri

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palavras-chave

comunicação intercultural, educação para a cidadania, competências interculturais, cidadania crítica e intercultural, ensino de Inglês

resumo

É reconhecido que o ensino de Línguas Estrangeiras é uma das áreas em que valores de cidadania podem ser desenvolvidos, dada a flexibilidade dos conteúdos que o ensino de línguas envolve, que podem ir desde literatura a debates, a estudo dos *media* ou actividades diversificadas sobre tópicos de interesse. O Conselho da Europa recomenda o plurilinguismo como uma ferramenta importante para a educação de cidadania democrática numa Europa plurilingue. Na presente dissertação, irei demonstrar/argumentar que a Língua Inglesa, com a sua natureza pluricentrada e intercultural e a sua predominância como língua mais ensinada nas escolas, terá um papel importante e especial a desempenhar nestes processos. Tomando como base a análise dos manuais mais vendidos em Portugal para o ensino de Inglês e de questionários dados a alunos e professores do 10º e 11º anos, irei argumentar que conteúdos melhor apoiarão uma necessária mudança no ênfase do ensino formal de Inglês, em direcção a um maior envolvimento em assuntos globais/mundiais e um ensino que contemple a educação para uma participação mais activa e habilitada na sociedade.

keywords

intercultural communication, citizenship education, intercultural competence/skills, critical and intercultural citizenship, English language teaching

abstract

It is recognised that foreign language education is one of the areas where citizenship values can be developed, given the flexible content that language teaching involves, which ranges from literature or debates, to media studies or diversified activities on focus topics. Moreover, the Council of Europe recommends plurilingualism as an important tool for educating for democratic citizenship in a multilingual Europe. In this dissertation, I will argue that the English language, with its pluricentric and intercultural nature and its predominance as the most taught language in schools, has an important and special role to play in these processes. On the basis of an analysis of the most sold course books for the teaching of English in Portugal and questionnaires given to students and teachers of the 10th and 11th grades, I will discuss what content might best support a necessary shift in emphasis in the formal teaching of English towards engagement with world issues and an education for a more active and empowered participation in society.

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Introduction

Language learning has been part of the Portuguese National Curriculum for many years and is currently compulsory from the 5th to the 11th grade. Any average student will spend at least 7 years of his/her life studying at least two foreign languages and it is a reality nowadays that the majority of youngsters choose to learn English because it is considered an important language in today's international scenario. Foreign language teaching has followed a series of methodological approaches, from translation-based to more communicative-based pedagogies. Today we talk about an intercultural approach to the teaching of English, which considers the teaching of intercultural skills as an important and vital component of the language teaching process (Byram 1997, 1998, 2000, 2001). The existence of globalising tendencies and the emergence of multicultural societies underlie this approach to language teaching. As people are brought closer together, the importance of communicating with the least risk of misinterpretation becomes of paramount relevance, since differences are more likely to arise when faced with other people's idiosyncrasies, most of which are a result of different cultural backgrounds. Knowing how to speak a language fluently could be one way of overcoming such communicational problems. However, it is widely accepted that cultural barriers constitute a huge obstacle in communicational contexts. I believe that many of the world's conflicts today are rooted in profound cultural misunderstandings and in the absence of an education towards the acceptance of difference and the development of critical opinions about one's own culture. Communication problems are more likely to occur when people are faced with differences and most people have not had the opportunity to develop competences that would allow them to deal with those situations.

I have been teaching students how to speak with people from other cultures for almost 10 years. The importance of teaching English and culture in juxtaposition has always been a challenge, since it is not an easy task to go beyond the traditional references to the UK and the USA. Furthermore, through personal observation, course books in Portugal do not help in the achievement of the goal

of making the English language classes a place of true cultural discoveries. As teachers, we are fully aware of the connection between language and culture, or, as some like to put it, language is culture. Even though experts find this connection unavoidable, when it comes to English Language Teaching (ELT), it is not always visible to the students' eyes. From my experience, teachers have always been concerned with the inclusion of cultural facts in their teaching practices. Either through songs, the flags of English speaking countries, landmarks like Big Ben, the Statue of Liberty or traditional dishes, these facts are dealt with but often on a 'if there is time' basis and seen as something extra. At a time when English is a gateway to the world, it is important that English becomes a gateway to other cultures, besides the traditional ones, namely English speaking countries like the USA and the UK. Thus, it is important that students are confronted with pictures of different cultures, with which they do not have regular contact, so as to learn more about them and develop communicational and intercultural skills that will allow them to overcome possible cultural shocks. It is important to talk about other ways of life, other traditions and habits and make an effort to understand ourselves and each other in the world. Today, the possibility of engaging in intercultural conversations is not limited to when people travel to other countries, due to migrating flows. Most of these interactions will occur in English, which gives a special status to this language. English is considered a global language, which is seen as a drawback by many, on the grounds of linguistic imperialism. On the other hand, it is also seen as a facilitating channel for global understanding. Notwithstanding, English, for now, is here to stay and it is important that students are prepared to deal with other cultures through this language that is not theirs. Against this background, it is important to understand what in fact the role of foreign language learning and teaching in today's culturally diverse societies is and how it can contribute to preparing students to deal with difference and to take an active role in social and political life. English has a particularly important role to play in these processes and it is crucial that teachers in Portugal are aware of the new tendencies and accompany the trends in educational policies so as to ensure a better quality of life for our students and the world in general.

As a teacher I am interested in understanding the necessary skills to become an Intercultural speaker of English and determining the required shifts in my teaching practice to achieve this goal. Throughout this dissertation, I hope to gain some insight into the way global processes affect the way English is used and, as a consequence, taught. I also wish to understand if the education for intercultural citizenship is a relevant component in ELT classes and the role of course books in this process. In order to accomplish this, questionnaires were administered to teachers and students of the 10th and 11th grades and the pictorial content of the two most sold English course books in Portugal for these grades was analysed.

This dissertation is divided into seven chapters; in Chapter One – Towards a characterisation of culture, language and intercultural communication in the modern era, the role of culture, language and intercultural communication in the modern era is characterised, so as to better understand the importance they have in our time and to analyse the changes that are ongoing as a result of current global phenomena. In Chapter Two – The Global Ecumene and the transnationality of English, I look at the globalisation phenomenon and the role of English in this process. Several opposing opinions are presented and the need for a new orientation in the teaching of English is put forward. The connection between English Language Teaching (ELT) and Intercultural (Communicative) Competence is analysed in Chapter Three – English Language Teaching (ELT) and Intercultural (Communicative) Competence. Different approaches to ELT over time are enumerated leading to the intercultural approach, based on Byram's work. Intercultural competence is seen as fundamental to the ability to cope in a world characterised by cultural diversity. In Chapter Four – Citizenship (through) Education, Intercultural Education and Language Teaching, the connection between Citizenship, Intercultural Education and Language Teaching is analysed and the importance of an Intercultural English competence for citizenship emerges. The following chapters outline the research work which was undertaken and which is divided into three parts: questionnaires to students, questionnaires to teachers and the analysis of course books. In Chapter Five – Course books and Intercultural Citizenship Education in ELT in Portugal - teachers and students' views, questionnaires given to teachers and students of the 10th and 11th grades

are analysed and the results discussed. In Chapter Six – Intercultural imagery in Portuguese course books, the two most sold English course books in 2008/2009 in Portugal are analysed in terms of pictorial content. The results are then discussed and the content that would best support an interculturally oriented education is suggested, based on the aims of foreign educational policies. For this purpose, the legal framework that governs the creation of course books in Portugal is analysed and the objectives of the “Sociocultural dimension” of the National Secondary Level Syllabus for English - Continuation Level - are presented. The recommendations of the Portuguese National Council of Education in matters of intercultural education are also presented. These will be used in the discussion of the results of the pictorial contents of English course books for the 10th and 11th grades.

Finally, in Chapter Seven – Conclusion, the findings of the study are outlined and some recommendations for changes necessary to support the best teaching methodologies for the development of an education for intercultural citizenship are made.

In Appendix 1, a copy of the Students’ Questionnaire, whose results are discussed in Chapter 5.4, can be found. A copy of the Teachers’ Questionnaire can be seen in Appendix 2, and the discussion of the respective results can be found in Chapter 5.5. Appendices 3 and 4 include a copy of the National Secondary Level Syllabus for English - Continuation level - Reference Domains 10th and 11th grades, respectively. Appendices 5 and 6 include the statistical results of the Students’ Questionnaire and the statistical results of the Teachers’ Questionnaire, respectively. Appendices 7 and 8 feature the statistical results of the pictorial contents of the course books *Log in 10* and *New Aerial 11*, respectively.

1 – Towards a characterisation of culture, language and intercultural communication in the modern era

Culture is the thousand people sitting in your seat.

Pederson (1997 in Sen Gupta, 2003: 156)

In the biblical story, Babel, God punished men by confusing the languages so that they could not understand each other. However, what was meant to be a punishment and has been considered a threat to mutual agreement and understanding among humankind is, in fact, one of the main treasures of our world. Learning a language to be able to communicate is not an easy process, mostly because a language is not a mere inventory of words and grammar rules. Professionals connected to language teaching are well aware of all the layers underpinning the process of learning a language, particularly as far as culture is concerned. The dialectic of the correlation between language and culture has for a long time been discussed, and the conclusion reached is that in order to understand a language, we must understand that differences go beyond the structural (Agar, 1994). Furthermore, communication in the world today is a key notion and one which, according to Michael Agar, needs culture, since “Problems in communication are rooted in who you are, in encounters with a different mentality, different meanings, a different tie between language and consciousness” (Agar, 1994:23). The word ‘culture’ is polysemic and the concept multifaceted and it is important to consider some notions when discussing culture in the context of intercultural communication.

The word culture stems from the Latin “colere”, which can be translated as to build on, to cultivate, and to foster¹. The term culture is very often connected to nationality, ethnicity or race, despite being a much wider concept, referring to all aspects of our lives. Sen Gupta (2003: 158) refers to “cultural systems in which people participate and to which individuals may be exposed within the intercultural encounter (...)”. This understanding of the world has the advantage of not seeing

¹ <http://www.stephweb.com/capstone/capstone.shtml> on 2nd May 2010.

individuals as representatives of whole cultures, which can easily lead to stereotyping. Since language expresses and embodies cultural reality and is the means through which we communicate with the world around us, people express facts, ideas and experiences that others share and simultaneously create experiences through language.

Edward Hall (1990: 29) mentions that culture hides much more than it reveals and Stella Ting-Toomey (1999: 10) explains that what we see is only the tip of the iceberg: "Culture is like an iceberg: the deeper layers (e.g., traditions, beliefs, values) are hidden from our view; we only see and hear the uppermost layers of cultural artifacts (e.g., fashion, trends, pop music) and of verbal and nonverbal symbols." The iceberg analogy of culture is based on Brembeck (1977), who compares the notion of culture to an iceberg only the tip of which is visible (language, food, appearance, etc.) whereas a very large part of the iceberg is difficult to see or grasp (communication style, beliefs, values, attitudes, perceptions, etc.). The multilevel nature of culture becomes relevant as it identifies a visible area as well as an area that is not immediately visible, but that can be perceived by careful attention to the visible elements of the cultural system as we understand it. However, this view of culture based on two levels can be understood as too simple. Hofstede talks about four interdependent layers. According to this author, culture is like an onion: a system that can be peeled, in order to reveal the content. At the core of Hofstede's model of culture are values which he defines as: "broad tendencies to prefer certain states of affairs over others" (Hofstede, 2001: 5). These values form the most hidden layer of culture, and represent the ideas that people have about how things should be. This view can also be compared to the three identities proposed by Hall, which, even though dynamic and overlapping in existence (Vestergaard, 1999: 10), overshadow each other, hiding the other identities that form a person. Hall (2005: 108-109) refers to three levels of identity, namely the personal, relational and communal which, even though present in every person, may or may not be visible in interactions with others. The personal level refers to the perception people have of themselves "as unique, idiosyncratic individuals, distinct from all others" (idem: 109); the relational level refers to relationships people have with others, which, according to Hall, are

not static “although the less familiar we are with a person, the more static their identity may be perceived” (ibid). Finally, the communal level is associated with “large-scale communities, such as nationality, ethnicity, gender, or religious or political affiliation” (ibid) and thus broader and more resilient in its nature. Hall refers that these identities influence our interactions and each is intimately connected to power, in terms of relationships “who has the power to in relationship to whom and so on” (ibid: 110). Consequently, people will assess this power relationship and act accordingly. It can thus be concluded that it is the combination of the three that confers each person with his/her uniqueness.

“It is a mold in which we are all cast, and it controls our daily lives in many unsuspected ways”, wrote Edward Hall (1990: 29). In fact, most people do not even think about their daily routines and habits as culture, as referred by Edward Hall (1990: 25) “(...) culture controls behaviour in deep and persisting ways, many of which are outside of awareness and therefore beyond conscious control of the individual.” While it is invisible most of the time, culture is, in fact, axiomatic inasmuch as we are all both products of culture as well as producers and transmitters of cultural information. Culture is perceived as a collective bond and only comes to our consideration when we find difference, when we come into contact with others, as explained by Søderberg (1999: 138), “(...) what we call culture comes into existence in relation to and in contrast with another culture.”

Pursuing a more incisive definition of culture, in this study, culture will be perceived according to Ting-Toomey’s (1999: 10) conceptualisation, as “(...) a complex frame of reference that consists of patterns of traditions, beliefs, values, norms, symbols, and meanings that are shared to varying degrees by interacting members of a community.” Or in a broader sense, “culture may now be said to be the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs” (Unesco, 1982: 1)².

People in general do not discern when their culture emerges in their daily practices. However it is when we come across differences that we become aware

² http://portal.unesco.org/culture/en/files/12762/11295421661mexico_en.pdf/mexico_en.pdf on 2nd May 2010.

of our own cultural identity. It is in encounters with *Others* that people become aware that, in order to communicate, language alone is not the solution, as explained by Agar (1994: 20) "Culture starts when you realize that you've got a problem with language, and the problem has to do with who you are." Agar's view of culture is very much connected with language, thus he created a word - *languaculture* that adds up both words into one, making clear the tight connection Agar sees in the two concepts. "Languaculture" (Agar, 1994: 60) refers to "the necessary tie between language and culture". Language expresses and embodies cultural reality as people create experiences and express facts, ideas and experiences that others share through language, including the tone of voice, gestures and facial expressions. Accordingly, people create meaning that is understandable to the group they belong to. As Dahl (in Vestergaard (ed), 1999: 59) mentions: "Within a particular social group (...) the members will assign more or less the same meanings to the same events and utterances, thus facilitating a meaningful communication within the group."

Conversely, the axiomatic tie between language and culture has been questioned by some authors, like Risager (2006: 1), who describes the close relationship between language and culture as "too unambiguous" and "one that has a tendency to imply a simple identification of language and culture." and endorses a more integrative view of language. According to this author, "languages spread across cultures, and cultures spread across languages" (Risager, 2006: 2). Even though the link between language and culture in certain respects can not be denied, Risager (idem) sees the global world and international migrations as determining dynamics in linguistic and cultural practices, as stated in the following passage:

"Linguistic and cultural practices change and spread across through social networks along partially different routes, principally on the basis of transnational patterns of migration and markets. I am, then, adopting a view of language and culture that stresses transnational dynamics in a global perspective."

Such a multidimensional view of the relationship between language and culture is in agreement with the ethos of this study. Today's globalised world demands new perspectives on sociological issues in which the study of languages and culture is

inscribed. The probability of different cultures coming into contact is more prone to happen than ever before and people need to be prepared for such encounters.

Even though Agar (1994: 20) explains how in a common-sense understanding, “Cultures roll around the planet like so many billiard balls, self-contained objects that might collide or bounce off the cushion but still retain their perfect round shape.”, culture is not innate, unchangeable or rooted on the premise of ‘one nation = one culture’. I believe that in contact with *Others*, people do not retain their “perfect round shape”.

Claire Kramsch (1993, 1999) talks about *Thirdness* or the *Third space* to refer to the intercultural stance in cultural differences and communicational processes. To be or to become intercultural is a relational process, involving contact with others and, thus, differences and boundaries in cultures emerge as a result. Kramsch (in Vestergaard (ed), 1999: 43) states that: “the boundaries between cultures, between Self and Other, Native and Foreign” are seen “as much more rigid than they really are.” The *Thirdness* she theorises is the mediated result of interculturality: “Thirdness is a relational process-oriented disposition, that is built in time through habit (...) Thirdness is able to make meaning out of the other two and to build a sense of identity and permanence” (idem: 44). Drawing from Bhabha (1994), Kramsch (ibid: 47) refers that “The encounter between two cultures always entails a discontinuity in the traditionally continuous time of a person’s or a nation’s discourse practices.” The dialectic relation between the Self and the Other in intercultural encounters, which is based on interaction, tends to underestimate the existence of a “trialectic dimension” (Kramsch in Vestergaard (ed), 1999), which refers to the “relationality and interdependency of Self and Other. This relationality can only be seen from a third perspective, which Edward Soja (1996) calls ‘critical thirding’” (in Kramsch in Vestergaard (ed), 1999: 57). This “critical thirding” (idem) is the intercultural stance.

Thus, intercultural communication generates a third space between people, languages and cultures (Kelly, 2001) and no party leaves unchanged from an intercultural encounter. Our cultural identities become richer after facing differences and having to make meaning out of them, and, in today’s globalised

world, the concept of an unchangeable cultural identity becomes a kind of self-confined imprisonment.

In conclusion and drawing from Vestergaard (1999: 10), “(...) an objectivist view of culture was probably never theoretically sound, but with internationalization and the opening of political and cultural boundaries, its empirical validity is becoming increasingly questionable.”

2 – The Global Ecumene³ and the transnationality of English

It must now be more difficult than ever, or at least more unreasonable, to see the world (...) as a cultural mosaic, of separate pieces with hard, well-defined edges. Cultural interconnections increasingly reach across the world. More than ever, there is a global ecumene.

Hannerz, U. (1992: 218)

Globalisation is a ubiquitous phenomenon that crosses all spheres of our society. It has become a high profile term used to describe the interconnectedness and interdependency that has taken the world by storm and, although the phenomenon we commonly accept as globalisation has occurred at many levels and in many fields of life in general, the term gained new impact with the advent and spread of new technologies, like personal computers, fax machines, cellular phones, laptops and palm tops. But none of the above played such a pivotal role as the Internet by facilitating easy access to information to billions of people all over the world, at just a click away. All these innovations have played a crucial role in the multiplication, expansion and intensification of global interconnections and exchanges that ripple across each nation. In a first stage the phenomenon of globalisation is more connected to economical flows and regarded as beneficial to both local and global economies. But while its strength as an established phenomenon remains unchallenged, its potential as an increasingly contested issue is undeniable, as authors like Lechner and Boli point out: “This influential perspective on globalization has been challenged by critics who see globalization as a juggernaut of untrammelled capitalism” and “fear a world ruled by profit-seeking global corporations” (Lechner and Boli, 2004: 7).

For the ordinary citizen, new technologies represent the ‘massification’ of globalisation. This helps to explain the fact that for some, globalisation is a recent phenomenon while others indicate Humankind’s search for new worlds as the real beginning of globalisation. Some choose to associate the term with the 19th

³ Hannerz, U. (1992: 217).

century industrial revolution. This association ascribes the phenomenon with a more economical, technological and political attribute affordable only to those directly involved in the processes of trade and commerce and international affairs. As Giddens suggests, globalisation is ordinarily understood as economic and involves connections that “span the world” (Giddens, 1998: 53), but although this conjuncture might have an economic drive in its origins, the phenomenon has reached other areas of societies in general. Globalisation has even been considered a post-modern slogan (Bausinger in Vestergaard, 1999: 11), detached from its economical stem and strong in its impact on areas such as culture and citizenship. Trying to understand the scope of the impact of globalisation upon the world, Appadurai (in During (ed), 1999) theorised about flows and “scapes which ceaselessly sweep through the globe carrying capital, information, images, people, ideas, technologies” (idem: 220) and outlined five dimensions of global culture flow: ethnoscaples, mediascapes, technoscapes, finanscapes and ideoscapes (ibid: 221). The relationship between these “landscapes” is described by Appadurai as “complex, overlapping” and “disjunctive” (ibid) inasmuch as the complexities of the current global economy are largely connected to “fundamental disjunctures between economy, culture and politics” (ibid). Some say we are living in an “Age of Uncertainty” (Adamo, 2005: 21) but “one thing is certain: that this is the age of economic, linguistic and cultural globalization” (idem). For the purpose of this study, the cultural impact of globalisation will be the focus.

These landscapes constitute “imagined worlds” (Appadurai in During (ed), 1999: 222 extending Anderson, 1991) which spread through the globe and exist in a permanent state of flux. Today’s societies are culturally diverse and constitute what Appadurai calls “ethnoscapes”, understood as “the landscape of persons who constitute the shifting world in which we live: tourists, immigrants, refugees, exiles, guest workers and other moving groups” (idem). This nomenclature highlights the constant movement of people across the world and emphasises an interdependency which affects every aspect of human interaction. Globalisation and international migration have produced culturally diverse societies and people are no longer fixed within national and cultural borders. According to Anderson, the nation is an ‘imagined community’, “an imagined political community - and

imagined as both inherently limited and sovereign” (Anderson, 1991:5) where people exercise their citizenship. Globalisation has brought forward new loci in terms of intervention and social experience and requires that people develop a consciousness of the “world as a whole” (Robertson, 1992: 8) which “makes the world a single place. What it means to live in this place, and how it must be ordered, become universal questions” (idem: 27).

But while the idea of globalisation projects an image of diversity, it can also carry the idea of cultural homogenisation, mainly due to the fact that “cultural debates around the world are about a loss of integrity in national cultures, about the impact of communication satellites, about the internationalization of youth cultures (...)” (Hannerz, 1992: 218). Authors like Bausinger (Bausinger in Vestergaard (ed), 2001:12) reveal that behind the idea of global village is in fact the idea of an “American village”, and that the equivalent terms usually associated with globalisation disclose precisely that background- like McDonaldisation and coca-colonisation. Following the same line of thought, Friedman (1994: 195) states that globalisation is related to Americanisation inasmuch as it involves “the diffusion of American values, consumer goods and lifestyles.” On the other hand exacerbated nationalism and blatant displays of flags, combined with xenophobic demonstrations constitute serious threats to a peaceful coexistence. Within lies the paradoxical nature of globalisation, often recognised by authors such as Appadurai (in Vestergaard (ed), 1999: 221), who points out that the “central problem of today’s global interactions is the tension between cultural homogenization and cultural heterogenization”. On the other hand, Graddol (1997: 33) states that “Rather than a process which leads to uniformity and homogeneity, globalisation seems to create new, hybrid forms of culture, language and political organisation: the results of global influences meeting local traditions, values and social contexts.” Following the same line of thought, Moreira (in Bizarro (ed), 2006: 194) states that:

“(...) this consciousness of the world-as-a-whole underpins conceptions of a wider citizenship. It should not conjure up understandings of the world as homogeneous and Americanised, but rather as constantly shifting global flows and scapes which

complement and interact with relatively static and fixed national landscapes (Appadurai, 2003)”

Nevertheless, Friedman (1994: 102) also points out that “Ethnic and cultural fragmentation and modernist homogenization are (...) two constitutive trends of global reality.” The argument that globalisation is a misleading word is put forward by Bausinger; globalisation stems from the word “global”, which according to the Cambridge Advanced Dictionary is an adjective relating to the whole world. So when we talk about all the tendencies and processes occurring on a “global scale”, as some claim, we should actually read “the Nordic countries, Europe, the western world (which is not *the* world, but part of the world)” (Bausinger in Vestergaard (ed), 1999:12). In this light, globalisation is essentially “an exaggeration and over-generalising term” (idem). Thus, as scholars debate and ponder over these processes, hybrid names start to emerge, such as “glocalisation” which is used to describe the “synergetic relationship between the global and the local as opposed to the dominance of the former over the latter” (Block *et al* (ed), 2002: 3).

Thus, globalisation in this study will be understood as a “global ecumene”, a term coined by Hannerz (1992: 218) because, as explained by this author (idem), “The entities we routinely call cultures are becoming more like subcultures within this wider entity, with all that this suggests in terms of fuzzy boundaries and more or less arbitrary delimitation of analytical units.” This explanation is clear in showing that people’s cultural identities are not fixed and the need to know how to act in today’s “overlapping communities of faith” (Held, 1999: 445, 2001) has to instil a flexible trait in the way people see others and their cultural differences. In a social order coined by cultural diversity, where cultural shocks are bound to happen, it is fundamental that people develop communicational and intercultural skills which will allow them to accept and cope with differences. It is important to be flexible and accepting when faced with different habits and ways of life so as to ensure a more peaceful, tolerant, healthier and happier existence in a world where people are connected in profound but sometimes subtle and unexpected ways. As Graddol (1997: 33) suggests “Discussions of globalisation usually emphasise the importance of local contexts, for globalisation creates patterns of interdependency

and interconnections, where cultures and economies influence each other rapidly, but in complex and often unpredictable ways.”

2.1 – The transnationality of English

English will be the most respectable language in the world and the most universally read and spoken in the next century, if not before the close of this one.

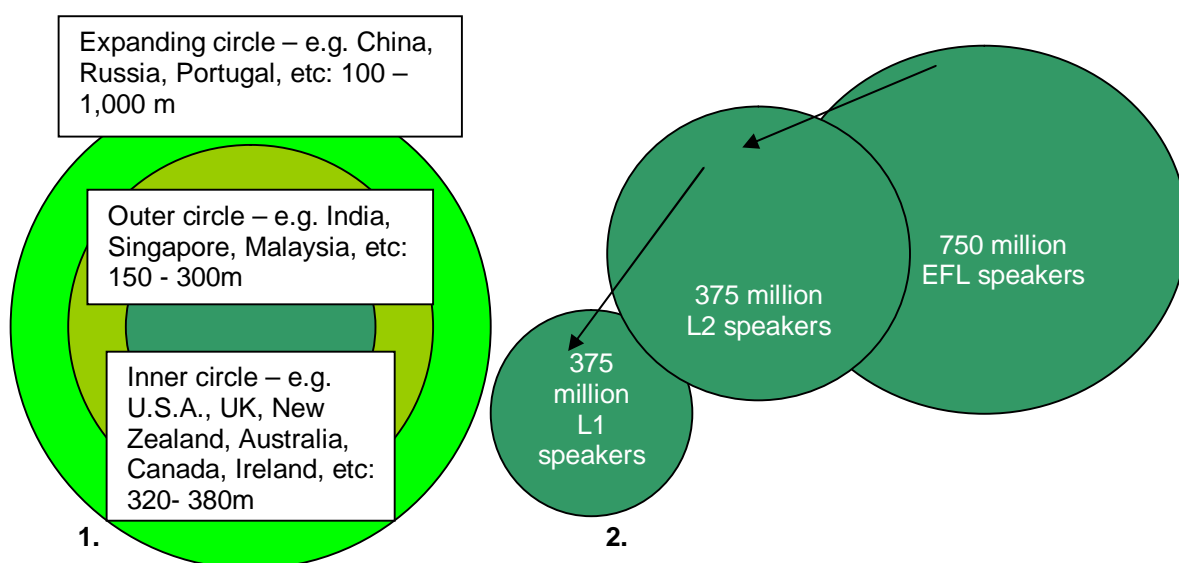
John Adams, 2nd USA President on September 23rd 1780 (in Kachru, 1992: 2)

English is a West Germanic language which emerged in England and south-eastern Scotland in the time of the Anglo-Saxons (Burchfield, 1994). As people and cultures roll around the world (Agar, 1994: 20), the need for a commonly understandable language is inevitable. English seems to have filled this need as the chosen language for business, international affairs, technological purposes and global communication in general, or as Hindmarsh (1978: 42 in Pennycook, 1994: 8) says “the world has opted for English, and the world knows what it wants, what will satisfy its needs.” With the number of non-native and second-language speakers far outnumbering the number of native speakers, English has become the language of global international and intercultural communication so as to facilitate access to information and provide a common ground for mutual understanding, as stated by Crystal (1997: xiii) “I believe in the fundamental value of a common language, as an amazing world resource which presents us with unprecedented possibilities for mutual understanding, and thus enables us to find fresh opportunities for international cooperation.”

According to Crystal (idem: 3), “A language achieves a genuinely global status when it develops a special role that is recognized in every country” or it has reached a “(...) critical number or critical distribution of speakers (...) beyond which it proves impossible for any single group or alliance to stop its growth, or even influence its future” (ibid: 190). However, in order to achieve such a status, a language has to be adopted by other countries around the world, besides the ones where English is the first language of the majority of the population. According to Crystal, the status of English in the world today is due to two main factors; the first is intimately connected to the spread of the British colonial power which reached its highest point in the end of the 19th century and secondly the emergence of the USA as “the leading economic power of the 20th century” (Crystal, 1997: 59). Much

like the connection between globalisation and Americanisation, the world position of the English language today is explained, according to Crystal (1997) by the economic power of the USA and the fact that 70% of all native speakers reside there. “Such dominance”, as stated by Crystal (1997: 60), “with its political/economical underpinnings, currently gives America a controlling interest in the way the language is likely to develop.”

In general, authors like Kachru (1985), Graddol (1997) and Crystal (1997) talk about three types of English speakers in the world today: first-language speakers (L1) are those whose first language is English; second-language speakers (L2) use English as their second or additional language and the third group of speakers corresponds to those who are learning English as a foreign language (EFL). These three groups of speakers are also known (after Kachru, 1985) as “the inner circle”, “the outer circle” and “the expanding circle”, respectively (figs. 1-1).



Figs. 1 – 1. Kachru's circles (based on Kachru, 1985) and 2. Graddol's three overlapping circles (based on Graddol, 1997: 10)

This model, however, is not “the most useful for describing English usage in the next century” (Graddol, 1997: 10) since it places native-speakers and native-speaking countries in the centre of the global use of English, constituting by implication “the source of models of correctness”, which is a drawback, considering that those who speak other languages along with English “will

outnumber first-language speakers and, increasingly, will decide the global future of the language" (Graddol, 1997: 10). As an alternative, Graddol suggests a model (figs. 1- 2 above) featuring three overlapping circles which makes it easier to visualise how the 'centre of gravity' "will shift towards L2 speakers at the start of the 21st century" (Graddol, 1997: 10). Presently, it is estimated that more than 1.5 billion people worldwide use English either as first, second or foreign language, across 75 different countries (Moreira in Bizarro (ed), 2006: 191). Crystal, (1997 in Graddol, 1997:11) estimates the existence of little over 377 million of speakers of English as a first language.

According to Graddol (1997: 8), the necessary pre-conditions to establish English as a global language were achieved by the end of the 19th century, since "Communities of English speakers were settled around the world and, along with them, patterns of trade and communication" (idem). Graddol also suggests that the power of the English language might have fallen, had it not been for the rise of the industrial power and natural and human resources of the USA.

The connection between English and the phenomenon of globalisation is unavoidable as the spread of both seems juxtaposed. According to Gray (in Block *et al* (ed), 2002: 153), the connection between English and globalisation occurs in three main ways; firstly "the rise of transnational corporations does much to promote the spread of English", since many of them are geographically dispersed but connected electronically. As Gray (idem: 154), drawing from Graddol (1997), points out: "(...) English is usually adopted as a lingua franca when transnational corporations enter into joint ventures with local companies in non-English countries." The impact in local communities means more English being taught at schools, as needs increase and shortage of proficient users of English become welcomed job opportunities. Secondly, "the increase in the number of world organizations, many of which are themselves implicated in globalized networks, means that English continues to be in demand globally" (ibid). English is the chosen language of many international bodies and conferences, academic publishing, "international banking, international tourism, third level education, international law and human rights" (ibid).

In effect, English seems to be in a state of transnationality and authors like Pennycook (1994: 6) refer to the “*wordliness* of English”, which designates the “cultural and political implications of the spread of English” (idem), and point out its advantages as a global language. Others (Cooke, 1988 in Pennycook, 1994: 13), however, describe English as a “Trojan horse”, claiming that it is a language of imperialism and of particular class interests and blaming the English language for the death of other languages, as many linguists agree that “over half of the world’s languages are moribund, i.e. not effectively being passed on to the next generation” (in Crystal, 2000: viii). Thus the term “linguistic imperialism” arose and the role of English as “gatekeeper to better jobs in many societies” (Pennycook, 1994: 14) was ascribed to it. Adamo (2005: 22) classifies “linguistic imperialism” as “the assertion of linguistic hegemony of powerful nations over other communities, a state of affairs from which the hegemon profits.” According to this author, America and Britain have become the ‘police’ of the world and have successfully manipulated the imposition of English worldwide by facilitating “the production and dissemination of information across the world because English has become the lingua franca of the Internet, satellite television stations, and other media” (idem). She continues by saying that entities like the British Council make continuous efforts to perpetuate the English language in the world, under the guise of globalisation. Following the same line of thought, Doyé (2005)⁴ claims that:

“(…) the general acceptance of the lingua franca idea, so strong until the turn of the century, has recently given way to a more differentiated and critical view. Educators begin to see – beside the obvious advantage – some serious handicaps of a global language. The most important of these are:

- the danger of linguistic imperialism;
- the disadvantage of a culture-free use of the lingua franca;
- insufficient communication and potential depreciation of the mother tongue.”

Capucho (in Bizarro (ed), 2006: 212) broadens the idea of linguistic imperialism into other areas in the following passage:

⁴ <http://www.coe.int/t/dg4/linguistic/Source/Doye%20EN.pdf> on 6th May 2010.

“Para além de um reducionismo cultural, a existência de uma língua franca, que se considere como suficiente para os contactos internacionais na Europa, apresenta ainda outros perigos como o do desenvolvimento de um imperialismo linguístico absoluto. E o imperialismo linguístico associa-se a um imperialismo social, económico e político.”⁵

According to this author, this state of affairs creates the segregational realm of the “incluídos e excluídos, dos integrados e marginalizados”⁶ (idem).

However, “It seems that English is unavoidable these days”, according to Moreira (in Bizarro (ed), 2006: 190) given its high profile in educational curricula and in parents’ choices for their children. Even though English is comparable and even juxtaposed to the phenomenon of globalisation and all its drawbacks, English should not be discriminated or rejected on these grounds, as Moreira (idem: 195) explains: “English may be an instrument of globalization in the sense that it is an inevitable part of these processes, but it should not be transformed into a bland and functional means to an end, nor should it be embraced or rejected as a vehicle for the transmission of a globalizing ideology.” Instead of theorising against the predominance of the English language in the world on the grounds of linguistic imperialism, alternative views in the way English is being taught in schools should be put forward, as Moreira (ibid: 198) argues “most English teaching limits itself to exploiting the functionality of the language, as the major component of and justification for the international English Language Teaching industry, exploiting its market value and ignoring for the most part its cultural wealth.”

It is not the aim of this study to reach a conclusion on this matter of linguistic imperialism, rather it is to present a vision of English as a privileged language in the current state of affairs and rethink it as an intercultural language that can participate in the promotion of other cultures and languages. In fact “the capacity to interact in situations of diversity is one of the strongest reasons for foreign language education” (ibid: 194) and English is no exception. The assigning of the epithet “global language” has been prejudicial to a goal-shifting tendency in the teaching of English as a foreign language, considering that “the global language

⁵ “Besides a cultural reductionism, the existence of a lingua franca, considered sufficient for international contacts in Europe, poses other dangers such as the development of linguistic imperialism. And linguistic imperialism is associated to a political, economical and social imperialism” (my translation) (Capucho in Bizarro (ed), 2006: 212).

⁶ “the included and excluded, integrated and outcast (...)” (my translation) (idem).

need not be globalizing. It can and should be an opportunity for exploring diversity and realizing interculturality, thus reflecting the complexities of English in the world.” (ibid: 194). The arguments for mutual understanding underpinning the existence of a so-called ‘global’ language are “clear enough, and to disparage the idealism that underpins these would be mean-spirited, if not cynical” (Holland, 2002: 5). Using a common language means people use a common code to understand each other. It does not mean they are losing their identity; it is an opportunity to enter the “linguaging of others” (Phipps and Gonzalez, 2004: 3), since “English as a national language is only the source of world language, not the world language itself” (BruttGriffler, 2002: 181). Learning English is an opportunity to develop intercultural skills but it is also a gateway and not necessarily a “gatekeeper” (Pennycook, 1994: 14) to other cultures and languages, given its scope and reach. The intercultural nature of modern English was argued by Kachru (1995), who claims that, despite the fact that the various users of English mould it in their own terms, giving way to the term “world Englishes”, in a broader sense, it is still “one language, one medium, and multiple voices” (Kachru, 1995)⁷. In fact, “English has been an effective aid to thinking globally while choosing to live locally” (Narasimhaiah, 1991: viii in Kachru, 1995)⁸. Users of English and language educators around the world have the power to transform the way other people see the English language; in the words of Skuttnab-Kangas (2004)⁹, “When dominant languages such as English are learned subtractively (...) they become killer languages. The task for users of English is to stop it being a killer language and change it to an additive asset.”

⁷ <http://www.immi.gov.au/media/publications/multicultural/confer/04/speech19a.htm> on 15th April 2010.

⁸ *idem*

⁹ <http://www.guardian.co.uk/education/2001/mar/22/tefl3> on 28th February 2007.

3 – English Language Teaching (ELT) and Intercultural (Communicative) Competence

Traditional thought in foreign language education has limited the teaching of culture to the transmission of information about the people of the target country, and about their general attitudes and world view.

Kramsch (1993: 205)

The language teaching process has been an object of study by many scholars and, over the years, pedagogical methods have evolved to keep up with the changes underpinning our society. From the Grammar-Translation method, modelled after the teaching of dead languages, like Latin or Greek, focused on what came to be called “Big C” Culture - Arts and Literature, to the Audio-Lingual/ Audio-Visual method and evolving to the Communicative Approach, language teaching has been a learning process itself. Linguistic features have been present in all methods, although put forward or presented in different or more pragmatic ways. The biggest shift endorses ‘culture’ as an integral component of language teaching and learning, which does not only address Big C Culture, as the only type of culture which is valid and worth studying, but includes everyday culture as one of its primary goals, as explained by Byram:

“There are three general categories in the definition of culture.(...) there is the “documentary” in which culture is the body of intellectual and imaginative work (...). Finally, third, there is a “social” definition of culture, in which culture is a description of a particular way of life, which expresses certain meanings and values not only in art and learning but also in institutions and ordinary behaviour” (Byram, 1989: 80).

Whether “Big C” or “Little c”, the fact is that in many respects, language can not be dissociated from culture. Hence, since the 1980’s, the intercultural approach to language teaching has been a main focus of interest. This approach takes under its wing the raising of language and cultural awareness, the sharing of intercultural experiences, the capacity to relate to others, the discussion of stereotypes and

pre-conceived ideas, the construction and discussion of meaning in a foreign language, just to name a few. The various definitions of culture indicate that culture in language education can not be restrained to the traditional list of essential facts about the civilisation of one or two of the target cultures. Addressing culture is often seen and handled as an independent objective of foreign language teaching. In fact, learning a foreign language was and is largely associated to the learning of the four skills- reading, writing, listening and speaking - and only when the learner could master these skills to some extent was it considered possible for them to enter the sphere of culture - mainly literature. However, to be able to communicate in a foreign language, the four skills are not enough. Since most intercultural encounters happening worldwide use English as a tool for cross-cultural communication, an intercultural dimension is an essential component of the desired communicative competence. Contrary to some of the previous foreign language teaching methods, where the main goal for its students would be to achieve native speaker competence, an intercultural approach to language teaching strives to achieve “Intercultural Communicative Competence (ICC)” (Byram, 1997), which includes “the ability to understand the language and behaviour of the target community, and explain it to the members of the ‘home’ community- and vice-versa” (Corbett, 2003: 2). This way, students become not only competent speakers but also mediators between cultures.

The impact of globalisation and internationalisation on the world’s cultures is recognisable as people flow around the world and internet connections allow closeness to every corner of the globe. We are now living in what Held (1999: 445, 2001) calls “overlapping communities of fate”, transiting from one level to the other, i.e. from the local, to regional, to national, to international and nowadays to even a virtual community. Most people tend to identify with one community, but it is the educational system’s duty to ensure that the younger generations know how to act in each of these diasporas, since, according to Sen Gupta (2003: 171) “(...) it seems as if the intercultural encounter is an inevitable part of the Global Village, and therefore our duty as educators is to strive towards developing a suitable pedagogy for this experience.”

Learning a foreign language acquires a new dimension, when placed in this new context, especially English and its acquired status on the world's linguistic landscape, as Risager (1999: 83) explains, "(...) it is necessary to start from processes of globalization characterizing the world today. They affect the linguistic domain: languages spread all over the world as a consequence of e.g. migration and international technologies of communication and information, most of all English." We can see the process of learning a foreign language (English) in two ways: as a mere tool for communication and a tool for understanding others (being able to relate to others). Like two faces of the same coin, this vision of language learning can also be considered a way of learning how to live together, in migrating, multicultural societies, understanding and making ourselves understood, accepting and tolerating difference, embracing and seeing it as a positive and enriching experience.

Hitherto the traditional settings in which students dealt with cultural contents seemed to follow a tourist guide, which is often understood as a hindrance to a true cultural experience, or as Byram (2003: 71) puts it, "(...) the prominent purpose imagined for the visit is tourism, with the learner largely in the role of consumer rather than citizen." Such an approach to language perpetuates the vision of mere spectator which is not in alignment with the fine aims of an interculturally oriented education that seeks to instil a sense of global citizenship. For some time now, many language teachers, teacher educators and second language acquisition researchers have expressed the belief that the primary aim of second and foreign language acquisition is to enable learners to communicate with people coming from different linguistic and cultural backgrounds in a multicultural world. Since there is an increasing necessity to be able to deal effectively and appropriately with cultural diversity, students also need to acquire intercultural communicative competence (Byram, 1997), which emerges as a requirement for living in the heterogeneous societies which characterise our era, in a time when difference and fragmentation are the pieces that form the mass of people belonging to a global community, where local actions embody a global stance. In this light, linguistic skills become rudimentary against a scenario of culturally diverse societies.

The intercultural skill refers to the aptitude of relating to others, regardless of our own cultural constraints. Thus, the Intercultural skill becomes an indispensable tool for living in a multicultural, heterogeneous society. Due to ELT's multi-centred nature, teachers are then challenged to engage students in a more intercultural and civically aware participation in today's cultural landscape.

According to Byram's well-developed model (1997), intercultural communicative competence requires certain attitudes, knowledge and skills in addition to linguistic, sociolinguistic and discourse competence. These attitudes include curiosity and openness as well as readiness to see other cultures and the speaker's without being judgmental. The required knowledge is "of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction" (Byram, 1997: 51). Finally, the skills include those of interpreting and relating, discovery and interaction in addition to critical cultural awareness and political education. According to Byram (2008: 164),

“(...) the definition of critical cultural awareness emphasizes the importance of individuals being aware of their own ideology – political and/or religious – and the need to be explicit in one's criteria of evaluating other people's actions, or the documents and events of other cultures. It also promotes the engagement of the individual with people of other ideologies, to look for common ground where possible, but also to accept difference.”

Byram and Fleming (1998: 9) claim that someone who has intercultural competence "has knowledge of one, or, preferably, more cultures and social identities and has the capacity to discover and relate to new people from other contexts for which they have not been prepared directly." It is not a feeling; it is an ability to participate in a "form of life" (Byram, 1989: 89). More than an approach to culture, students are invited to enter the "*linguaging* of others" (Phipps and Gonzalez, 2004: 3), a term proposed by these authors as an alternative approach to language learning. Within this framework, *linguaging* is a "life skill" because through language, people "become active agents in creating their human environment" (idem: 2). Thus *linguaging* is the process through which the study of modern languages coins the evolution of the "intercultural being", a term that

expresses “the understanding of the varied and multiple reality of which we are part” (ibid: 3). In general terms, intercultural competence can thus be defined as “the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts” (Bennett, 2004: 149).

Globalisation and international migration have led to culturally diverse societies. So as to cope with these processes, many governments have turned to education and recognised its potential as an important agent in the development of a suitable pedagogy that will allow people to appropriately cope with the undergoing changes. In Europe the promotion of intercultural competence and the building of a European citizenry is closely connected to education, in an attempt to awaken and promote the feeling of European citizenship and belonging to the community that is Europe. In this view, language education and linguistic diversity are intimately connected to cultural diversity and, thus, is a key element in an integrating Europe. Within this context, English and English language teaching “seem ubiquitous in the world, playing a role everywhere from large scale global politics to the intricacies of people’s lives” (Pennycook, 1994: 5). Hence English plays a particularly important role in the processes of intercultural communication, as it can be seen as a gateway to other languages and cultures, as pointed out by Breidbach (in Byram and Grundy (eds), 2003: 81) “competence in English and complex, plurilingual competence are cornerstones for further European integration and the development of a European identity.” These guidelines are contemplated in our National Secondary Level Syllabus for English, as put forward by Moreira (2003)¹⁰ in the following passage:

“The teacher is thus challenged to broaden the scope of his/her teaching activities, contextualizing the strategies and tasks being promoted within the frame of reference outlined above. This does not imply expertise in the histories, cultures and literatures of the English speaking world, rather it requires the willingness to explore, and to encourage learners to explore, other realities and other worlds, to bring texts from diverse cultural sources into the classroom and to focus on the fostering of interest in cultural difference and a questioning attitude towards stereotypes and taken-for-granted understandings of otherness.”

¹⁰ http://www.netprof.pt/servlet/getDocumento?TemaID=NP030901&id_versao=11626 on 25th February 2007.

But while there is a manifest need to preserve the linguistic and cultural diversity of Europe, it is also necessary that European citizens are enabled to communicate amongst themselves. Even though the reality appears to be paradoxical and the suggestion of using English as the enabler language might be seen as imperialistic, nonetheless the international spreading of English is also seen by some authors, like Pennycook (1994: 6) as “natural, neutral and beneficial”, inasmuch as it is natural because its natural expansion is the result of global forces; it is neutral because it is considered that English has become detached from its original culture and when people use it to communicate, they do it in their own terms, thus conferring its neutral quality; and it’s beneficial because the world has freely chosen English as its global communication language and the terms in which this occurs are based on a “cooperative and equitable footing” (Pennycook, 1994: 9).

English has definitely become the language of global communication which implies a new perspective on the teaching of English as a foreign language. This reality must bring some shift to the parameters in which students learn English, which should be dealt with in a planned and conscious way. If English has become the language of global communication, it means it has become the language of intercultural communication as different “scapes” (Appadurai in During (ed), 1999: 220) move around the globe. Preparing students to communicate interculturally using a language that is not their own and intrinsically exercising their citizenship at a new level should be a central concern in today’s English classes and course books. Our National Syllabus clearly makes that suggestion, when it sets forth as a goal the promotion of:

“(...) uma educação inter- e multicultural crítica e participativa, assumindo-se a diversidade cultural como fonte de riqueza identitária; fomentar uma educação para a cidadania, promovendo uma cultura de liberdade, participação, cooperação, reflexão e avaliação, que desenvolva atitudes de responsabilização e intervenção pessoal e social” (Moreira, G. (coord.), 2001/2003: 7)¹¹.

¹¹ “Promote a critical and engaging inter- and multicultural education, assuming cultural diversity as a source of identity wealth; promote education for citizenship, by developing a culture of freedom, participation, cooperation, reflection and assessment, that can develop attitudes of responsibility and personal and social intervention” (my translation) ” (Moreira, G. (coord.), 2001/2003: 7).

The teaching of English is thus seen as a tool for the healthy development of interculturally aware, civically and critically active citizens and “it embraces the particular, not to be consumed by it, but as a platform for dialogue and as a common struggle to realign differences” (Kramersch, 1996: 8). It is the responsibility of the whole educational system and language teachers in particular, to develop “(...) capacidades e atitudes, que permitem ao aluno interagir com os outros, independentemente das fronteiras linguístico-culturais, relacionando-se com falantes de outras línguas e demonstrando abertura e respeito pelos seus valores e práticas” (Moreira, G. (coord.), 2001/2003: 10)¹². Within this framework, a language teacher becomes an agent of social change, who is “(...) not only (...) the impresario of a certain linguistic performance (...)” but also “(...) the catalyst for an ever-widening critical cultural competence” (Kramersch, 1996: 8).

¹² “(...) skills and attitudes that enable students to interact with others, regardless of the linguistic and cultural borders, interacting with speakers of other languages and showing openness and respect for their values and practices” (my translation) (Moreira, G. (coord.), 2001/2003: 10).

4 – Citizenship (through) Education, Intercultural Education and Language Teaching

“The aim of the EDC (Education for Democratic Citizenship) is to strengthen democratic societies by fostering and perpetuating a vibrant democratic culture. It seeks to instil a sense of belonging, a commitment to democratic society and an awareness of shared fundamental values in order to build a free, tolerant and just society at national and European levels.”¹³

The concept of citizenship is often described as “polysemous and contested” (Starkey, 2002: 7). Common sense attaches citizenry to a nation or nationality and understands citizenship as something one is entitled to right from the moment of birth which is also determined by the place and circumstances of one’s birth. However “although citizenship is often closely associated with nationality, it is a freestanding and independent concept” (idem). The concept has broadened within the context of globalisation and the skills required to exert a fully critical and conscious citizenship include other areas that underpin society in general. Besides the political dimension, citizenship in Europe is based on “respect for justice, human rights, fundamental freedoms and the rule of law” (ibid). Traditionally, it is thought that citizenship is more often experienced at local levels, although living in the global community means living in “overlapping communities of faith” (Held, 1999: 445, 2001) that fall through different diasporas, from local to international and even virtual.

The connection between citizenship and globalisation is unavoidable, as pointed out by Osler and Starkey (2005: 1) in the following passage “Citizenship is changing. There is growing consensus that education for national citizenship is an inadequate response to growing global interdependence and that it is becoming increasingly important that everyone is prepared to participate in an increasingly globalized world.” With the surrender of communicational, political and economical barriers, the old one-way link between nation and citizenship tends to blur, leading to the need to rethink the scope of citizenship action and how this can be

¹³ <http://www.intercultural.ro/edc/html/modules.php?name=Content&pa=showpage&pid=18> retrieved on 12th June 2009.

exercised in every day life by 'citizens' in general. Consequently, education is seen as an important catalyst in the preparation of citizens to the new realities of globalisation in which citizenship is included, as pointed out by Osler and Starkey (idem): "Education has a critical role to play in enabling us to respond to the processes of globalization." The same idea was also present in the Crick Report (1998: 7) in the following passage:

"We unanimously advise (...) that citizenship and the teaching of democracy, construed in a broad sense that we will define, is so important for both schools and the life of the nation that there must be a statutory requirement on schools to ensure that it is part of the entitlement of all pupils" (Crick Report, 1998: 7).

The report "Education for Citizenship and the Teaching of Democracy in Schools" became known as the "Crick Report" because it was developed under the chairmanship of Professor Bernard Crick. This report is the result of an Advisory Group on Citizenship which took on the pledge of the White Paper- *Excellence in Schools* (November 1997) as it recommended the strengthening of "education for citizenship and the teaching of democracy in schools." This report stresses out the important connection between these concepts and education, and sees schools as important means of educating towards the goal of a more engaged and civically aware society. This document contains detailed proposals for a citizenship education framework in schools.

2005 was declared the "European Year of Citizenship through Education" by the Council of Europe in recognition of the need for a reinforcement of social cohesion and the promotion of a more active participation by citizens in social and political life. According to the Council of Europe, Education for Democratic Citizenship includes "Human Rights Education, Civic Education, Peace Education, Global Education and Intercultural Education."¹⁴

The goal of 2005 was to promote and put into practice education for democratic citizenship "by fostering and perpetuating a vibrant democratic culture. It seeks to instil a sense of belonging, a commitment to democratic society and an awareness

¹⁴ Idem

of shared fundamental values in order to build a free, tolerant and just society at national and European levels.”¹⁵ Education for democratic citizenship is, thus, of paramount relevance, as it not only prepares people to live in a multicultural society and to deal with difference knowledgeably, sensibly, tolerantly and morally, but it also strengthens social cohesion, mutual understanding and solidarity (Starkey, 2002: 8).

In this context, schools are seen as settings for the socialisation and development of citizenship skills; since citizenship can not be ‘learned’ without being practised, schools are, from this perspective, a primary ground where students accept and exercise their rights and responsibilities in society. The European dimension of citizenship endorses the potential of educational systems to transcend national cultures, hence the importance of educating towards democratic citizenship in a time when the notion of culturally homogeneous nations tends to give way to the ideal of culturally diverse nation, as pointed out by Habermas:

“Originally, a more or less homogenised nation facilitated (...) the cultural extension of the legally defined nation of citizens. This contextualization was necessary if democratic citizenship was also to knot social ties of mutual responsibility. But today, all of us live in pluralist societies that move further away from the format of a nation-state based on culturally more or less homogeneous population. The diversity in cultural forms of life, ethnic groups, world-views and religious is either huge already, or at least growing” (Habermas in Balakrishnan (ed), 1996: 289).

As Starkey (2005: 7) puts it, referring to Anderson (1991) “the nation is only one possible (imagined) community within which citizenship is exercised.” Concepts like democracy, respect for human rights, tolerance, solidarity and participation are critical, but also the “feeling of belonging to a community of citizens”, as suggested by Starkey (2005: 9) who puts forward the idea of a borderless community in which people exercise their citizenship. Consequently, recent discussions on citizenship refer to a new term ‘world citizenship’ or ‘global citizenship’, which reflects the “new context of the communications age” (Starkey, 2002: 7) and puts

¹⁵ Ibid

forward a global paradigm of rights, responsibilities and authority (Mathiason, 1998).

In the European context, citizenship education is a pressing issue as the upholding of a common European citizenship is strongly supported by much of the work done by the Council of Europe (CoE) in the educational field. To attest to that fact, the Committee of Ministers of the Council of Europe, in their Declaration and Programme of Education for Democratic Citizenship of 7th May 1999, at the time of the 50th anniversary of the Council of Europe, reaffirmed their vision of building Europe as a freer, more tolerant and just society based on solidarity, common values and a cultural heritage enriched by its diversity (Council of Europe, 1999).

The CoE language education policies for its member states aim to promote:

- Plurilingualism: all are entitled to develop a degree of communicative ability in a number of languages over their lifetime in accordance with their needs;
- Linguistic diversity: Europe is multilingual and all its languages are equally valuable modes of communication and expressions of identity;
- Mutual understanding: the opportunity to learn other languages is an essential condition for intercultural communication and acceptance of cultural differences;
- Democratic citizenship: participation in democratic and social processes in multilingual societies is facilitated by the plurilingual competence of individuals
- Social cohesion: equality of opportunity for personal development, education, employment, mobility, access to information and cultural enrichment depends on access to language learning throughout life.¹⁶

Citizenship education involves being a participant and not a spectator. According to Osler and Starkey (2005: 9) the concept of citizenship has three dimensions. Firstly, it is a status and a set of duties in a world organised into nation states where we are all legally citizens of a state. Secondly, it is a feeling of belonging to a community of citizens. Thirdly, it is a practice and an entitlement to rights. The realm of practice concerns democracy and human rights and the acknowledgment of our place in the world combined with others. Concerning the education of young

¹⁶ http://www.coe.int/t/dg4/linguistic/Division_EN.asp retrieved on 26th March 2010.

people, the same authors portray the common programmes of education for citizenship as too alienating and excluding as they overlook the students' backgrounds and set of experiences. Based on the principle that the younger generation is politically apathetic and does not vote, it is common to consider them as "citizens-in-waiting" (idem: 80). Osler and Starkey suggest that a more cosmopolitan citizenship can be encouraged by bringing to class the wide variety of experiences that learners can bring to their education, thus building on their existing political knowledge: "Cosmopolitan citizenship (...) is a way of being citizen at any level, local, national, regional (...) global" (ibid: 23).

Key to the notion of cosmopolitan citizenship is the underlying notion of the existence of a multicultural setting where citizenship is exercised and experienced. Osler and Starkey (2005) add that the existence of a visible cultural diversity in the school community is not necessary, since an education towards cosmopolitan citizenship, informed by human rights, can "strengthen democracy and contribute to the process of globalizing social progress and justice" (ibid: 2). This vision of citizenship education is in alignment with the aims of intercultural education, as students bring to class their own views and cultural backgrounds, allowing the contrast of ideas and critical observation, thus making them feel more involved in their educational process. The connection between languages and citizenship education is observed by Starkey (2002: 9), as he points out that "issues of language, identities and participation are common to policies for the teaching and learning both of languages and of democratic citizenship. Central to both is an awareness of and concern for human rights as a legal and an ethical basis for citizenship and for education." It is recognised that foreign language education is one of the areas where citizenship values can be developed, given the flexible content that language teaching involves, which ranges from literature or debates, to media studies or diversified activities on focus topics.

The contribution of modern language teaching to the promotion of peace has been another angle of this growing debate and the title of a conference which was held at the European Centre for Modern Languages in Austria in 1998¹⁷. One of the key goals for this conference was to make language teachers fully aware of their key

¹⁷ <http://www.ecml.at/documents/reports/WS199815E.pdf> retrieved on 13th June 2009.

role in developing a spirit of tolerance and promoting a culture of peace. From this conference some recommendations were laid out regarding the importance and the role of schools and language teaching in today's plurilingual and multicultural societies, *inter alia*, so as to ensure a peaceful coexistence, modern language teaching must take on a primary responsibility, "insofar as communication constitutes both one of its essential objectives and its preferred means; language is also closely linked to the cultural aspects of communities and the study of language is able to demonstrate the relative nature of the interpretation schemas of each community" (Starkey, 2002: 15).

From the proceedings of this conference, it was concluded that knowing different languages may "be a step towards tolerance," (idem) considering that one of the key objectives in language teaching is to "develop the learner's communicative ability" (ibid). Hence the language class becomes the environment in which the ability to listen to others is exercised and developed; it is the place where learners:

"(...) become aware of how mutually enriching a sharing of perspectives can be. Experiencing a tolerant approach in the language class prepares learners to extend this beyond the school environment. In a society where numerous cultural factors increasingly coexist, language teaching (...) can (thus) contribute to the development of a solidly responsible society which is respectful of individual identities... It is no longer sufficient simply to ask how to develop the mechanisms of comprehension and expression. The cultural dimension and the demands implied therein at the level of what is known and accepted in others – a necessarily reciprocal process - are inextricably linked to communication" (Starkey, 2002: 15-16).

Accordingly, these goals are also observed in the Portuguese National Secondary Level Syllabus for English – Continuation Level as key competences to be developed through the sociocultural dimension, which highlights the education for democratic citizenship in an intercultural ethos as paramount in the English language classes, as outlined in the following passage:

"No contexto escolar, a aprendizagem de línguas assume, assim, um papel relevante na formação integral dos alunos, não apenas no que diz respeito aos processos de aquisição dos saberes curriculares, como

também na construção de uma educação para a cidadania”¹⁸ (Moreira, G. (coord.), 2001/2003: 3).

It is, thus concluded that “(...) Aprender línguas favorece o desenvolvimento de uma postura questionante, analítica e crítica, face à realidade, concorrendo para a formação de cidadãos activos, intervenientes e autónomos”¹⁹ (idem).

¹⁸ “Within the school context, the learning of languages, thus, undertakes an important role in the education of students, not only with regard to the processes of curricular knowledge acquisition but also in building an education for citizenship” (my translation) (Moreira, G. (coord), 2001/2003: 3).

¹⁹ “(...) Learning languages helps to develop a critical, analytical and questioning view of reality, contributing to the training of independent, intervening and active citizens” (my translation) (Moreira, G. (coord), 2001/2003: 3).

4.1 – Intercultural English Competence for Citizenship

Intercultural competence includes the ability to compare and make judgements and in this respect language teachers and those who teach citizenship education are pursuing the same goals.

Byram (2006: 127)

The connection between citizenship and intercultural education has been made by Michael Byram who has drawn attention to the importance of globalisation and internationalisation in the European context, where migration and multicultural societies are the norm and the need for understanding and not just communicating is pivotal. The importance given to intercultural dialogue by the Council of Europe is also evident in the White Paper on Intercultural Dialogue- “Living together as Equals in Dignity” (2008). This document is clear in arguing for the promotion of “mutual understanding” and it “reasons that the intercultural approach offers a forward-looking model for managing cultural diversity”²⁰ (CoE, 2008: 3). It also points out that intercultural dialogue is “a necessity of our times. In an increasingly diverse and insecure world, we need to talk across ethnic, religious, linguistic and national dividing lines to secure social cohesion and prevent conflicts” (idem: 5). Against this background, the language learning process develops into a process of learning to live together in societies and not just in our own communities; it means overcoming the concepts of ‘us’ and ‘them’ and putting more emphasis on reflection and (self-) analysis. It is of crucial importance that an intercultural speaker is able to ‘decentre’ and see his/her society from outside. According to Byram, foreign language education (FLE) needs to include intercultural competence in its aims, and the underlying objectives are complementary to those of education for democratic citizenship. Citizenship objectives in FLE involve critically analysing problems which ultimately lead to action and engagement with one’s community at a local and/or international level. It is important that students are prepared to step out of their reality and act accordingly because experiences of intercultural citizenship can happen anywhere. Thus, education for intercultural

²⁰ White Paper on Intercultural Dialogue- “Living Together as Equals in Dignity”
http://www.coe.int/t/dg4/intercultural/Source/White%20Paper_final_revised_en.pdf retrieved on 22nd January 2010.

citizenship needs “to bring together the hitherto separate concerns of citizenship and language teachers (...)” (idem).

This type of approach to language teaching gives room for the education of the person as a whole and not just the academic. Whether students will ever speak the language being learnt is unknown; however, the concepts acquired through an interculturally oriented citizenship education instil values that a student will carry for life (Starkey, 2002). Educational agents need to regard these FLE goals in every aspect of their practice, so as to ensure the engagement and critical cultural awareness development (a central concept in the definition of intercultural communicative competence- ICC) of students with the culturally diverse world around them. In fine, the role of education is to “anticipate and prepare people for such experience and to promote reflection, analysis and appropriate action” (Byram, 2008: 18). Learning a language like English, which has clearly outreached its cultural confines, the intercultural dimension should include the development of a sense of world citizenship (Moreira, 2006).

In Portugal, English is the primary language subject at every level of schooling, besides Portuguese. Recently it has become part of the 1st cycle curriculum on a non-compulsory basis. It is considered by many the language of international communication. Having said this, it is not intended to advocate the principle of linguistic imperialism, merely the stating of a commonly accepted fact. The massive use of this language in different communicational contexts makes it a powerful tool. It is the means by which people of non-English countries communicate with other non-English speakers, as referred by Moreira (in Vieira 2002: 127) the role of English in today’s global village makes it particularly important to teach “English boldly as (...) a way of accessing multiple cultural worlds, not only those where English is spoken as a ‘native language’.” Consequently, it is vital that students of English become skilled intercultural speakers, since through this language they can have access to other cultures and realities which will involve working with others to achieve an agreed end. This way, the need for intercultural English competence for citizenship is regarded as fundamental in the set of competences any student of English should develop by the end of his/her studies.

It is with this vision that the teaching of English in Portugal should take place. The existence of legal documents in Portugal (National Secondary Level Syllabus for English/Recommendations of the Portuguese National Council of Education) in alignment with these contemporary visions of language teaching policies demonstrates the growing importance ascribed to these topics by the European Union. As important as the policies which determine the educational tendencies to be carried out is the adequate training of the educational agents – teachers, who are the catalysts of educational change. Without it, the process of educating towards a more global, cosmopolitan and intercultural citizenship is compromised.

5 – Course books and Intercultural Citizenship Education in ELT in Portugal- teachers and students' views

When approaching the topic of Intercultural Communication within the scope of English Language Teaching, one issue clearly emerged as crucial. The main characters in the teaching/learning process, i.e. teachers and learners, had to be heard since any study which did not include them would lack in veracity and reliability.

The questionnaires were used to achieve some insight into what is being done in English 10th and 11th grade classes in terms of intercultural citizenship education through English and how course books are contributing to the area. The three parties involved in a classroom routine include the people: teachers and students; and the chief aid tool in English language classes: the course book. The questionnaire to teachers was the method used to determine whether teachers of English in Portugal are aware of the debate around the intercultural nature of modern English, how/if that topic is dealt with in classes, what is the role of the course book in relation to the values of intercultural citizenship education and if the linguistic objectives of language learning are more valued in detriment of others more aligned with the values of an interculturally aimed learning ethos. Similarly, students were also questioned about the course book and they were also surveyed in terms of classroom culture related activities. Both questionnaires had similar questions so as to verify the answers, however, each will be analysed separately.

The results for the course book questions will then be contrasted with the findings in the analysis of the pictures in the most sold English course books in Portugal in 2008/2009 in chapter 6.6.

5.1 – Context

Our first step was to limit the scope of the study to the secondary level, which in Portugal corresponds to the 10th, 11th and 12th grades. The study was carried out from Santa Maria da Feira, a small city in the district of Aveiro, in the centre north of Portugal and the city where I work. The nearest districts are Oporto in the north, Coimbra in the south and Viseu in the east. Letters and emails were sent to the nearby schools, asking permission to the Executive Councils (Conselhos Executivos) to hand out questionnaires to 10th, 11th and 12th grade classes and English teachers. It was not possible to find a school with 12th grade English classes. This predicament affected the scope of the study, which then became limited to the 10th and 11th grades.

5.2 – Objectives

The main purpose of the questionnaires was to determine the usage of course books in English language classes, i.e. the frequency with which they were used, the cultural contents, whether the respondents felt pleased with them and if, when approaching cultural topics, they relied on the course books to supply that content or had to resort to extra material. The importance given to the cultural contents when opposed to a more linguistic and grammatical approach to ELT was also considered.

The questionnaires to teachers were also used to determine whether teachers were aware of the importance of English as an intercultural communication tool, as a means to the education of more tolerant, critical and civically aware citizens and how that process can make them reflect upon their own culture and identity.

The questionnaires to students aimed to assess their awareness of English as a global language, whether that aspect of ELT was dealt with during classes and if the students viewed English as a bridge towards other cultures. In addition, it was hoped to gain insight into whether ELT had a discernible intercultural component, if the new sociocultural reality of English as an intercultural language was dealt

with during classes and if so, how that awareness would be noticeable. Interest in other cultures and some goals in learning English were regarded as signposting some impact of interculturally oriented English classes, which should be reflected in an adaptation of teaching methodologies, more compatible with the aims of intercultural competence.

5.3 – Methodology and procedure

The conception of the questionnaires was based on the objectives of the study and drawn on my experience in the teaching of English. The type of questions was closed because it was early determined that if the questionnaires implied too much writing, teachers and students might not participate so willingly in the study, even though I wanted to deepen my questions, especially to teachers. Questions were carefully selected to work as a double check to previous questions and both teachers and students were asked somewhat similar questions, adapted to the role of each group in the teaching and learning process. The students' questionnaire entails two parts: biographical data (I) and English classes (II). The teachers' questionnaire includes three parts: biographical data (I), teaching practices (II) and teaching objectives (III). Part II consists of 15 questions in both questionnaires. In answering each question, respondents had a scale of 4 possible answers: fully agree, somewhat agree, somewhat disagree and fully disagree.

The students' questionnaire does not have a third part, but Question 15 is a multiple choice question requiring students to state the reasons why learning English is important, which is similar to Part III on the teachers' questionnaire, where they are asked to state the 5 most important teaching objectives out of 9 possible choices. The process of elaborating 10 reasons for studying English was inspired in Angela Gallagher-Brett's "Seven hundred reasons for studying languages" (April 2005)²¹. The elaboration of the 9 teaching objectives included in

²¹ http://www.llas.ac.uk/resourcedownloads/6063/700_reasons.pdf on 17th April 2007.

This was a research project which produced a workable taxonomy of reasons for language learning which will enable languages to be more effectively marketed. The categories were allocated relevant keywords, most of which were already in use. A total of 70 keywords were used, which relate to a series of themes, aspects of language learning, educational

the teachers' questionnaire was based on the National Secondary Level Syllabus for English - Continuation level. Although all the objectives are considered important, asking teachers to choose the 5 they consider most important was designed to help us to determine the relevance given to the intercultural nature of modern English in ELT.

A group of 5 teachers was asked to fill in the questionnaire so as to determine if any changes had to be made. In the end, no changes were made from the initial version.

Secondary level English teachers were asked to fill in the questionnaire in English. All the teachers who agreed to hand out the questionnaires to their students also agreed to fill in a questionnaire. Students were given questionnaires in Portuguese so as to avoid misinterpretations that could compromise the consistency of the answers. From 400 questionnaires handed out to students, 218 were collected and from 100 questionnaires handed out to teachers, 33 were returned. A copy of the questionnaires can be found in Appendices 1 and 2. Some schools refused to participate in this survey, others accepted the questionnaires and agreed to answer them, but never gave them back, even after several contacts on my part. The questionnaires were handed out between the end of March and May of 2008 and they were all collected by the end of June of the same year.

In the presentation of results, some questions were paired up in terms of subject matter so as to better and clearer fundament the analysis.

5.4 – Students’ questionnaires - presentation of results

5.4.1 – Biographical data

The goal was to collect data from the area I live in and vicinities. Figure 2 shows the areas in percentages from which I was able to obtain questionnaires from students. 43% were from Espinho, 31% from Ovar, 13% from Santa Maria da Feira and 13% from Santa Maria de Lamas. All these cities belong to the district of Aveiro, in the Douro Litoral province, in the northern coastal region of Portugal.

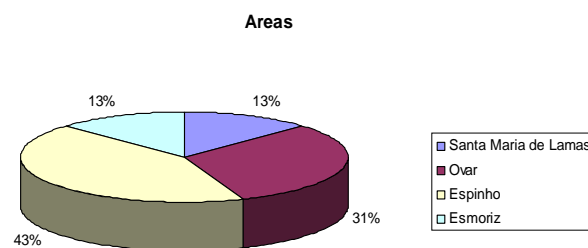


Fig. 2- Students’ questionnaires (S’ q) - Areas

From the 218 questionnaires answered, the majority were in the 10th grade (52%), closely followed by 48% in the 11th grade (fig. 3). As mentioned above, it was not possible to obtain data from the 12th grade since no schools in this region had 12th grade students studying English.

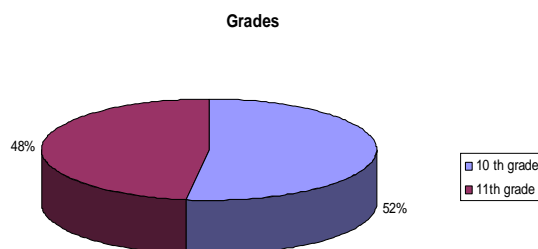


Fig. 3- S’ q- Grades

Students were asked to state the type of the school they attended. As shown in fig. 4, 95% of the population came from a secondary school, 3% stated “Other”, given that “other” was referred to as being semi-private and only 2% declared that they attended a private school.

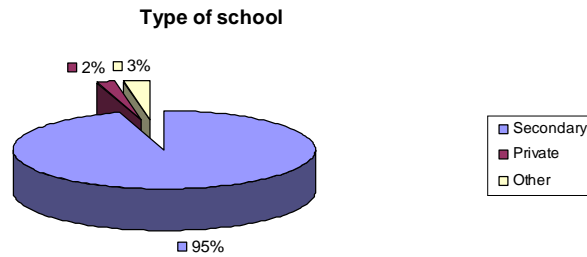


Fig. 4- S' q- Type of school

108 participants were female and 110 were male, as fig. 5 shows. The age of the participants ranged from 14 to 19, although the majority was 15 (40%) and 16 (33%), as showed in fig. 6.

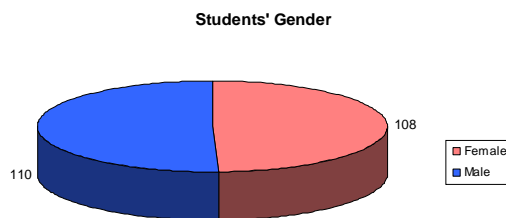


Fig. 5- S' q- Student's Gender

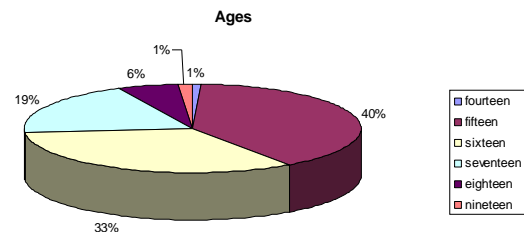


Fig. 6- S' q- Ages

The students' background, in terms of the number of years spent in the study of English, ranged from 4 to 12. The highest number referred to 7 years (75 students), 6 years (73 students), 8 years (32 students) and 5 years (25 students), as seen on fig. 7.

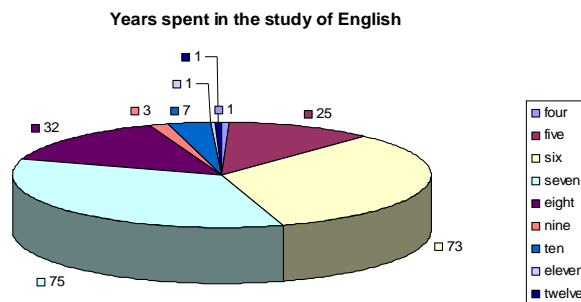


Fig. 7- S' q- Years spent in the study of English

5.4.2 – Learning English

When asked whether they were pleased with the way in which they were taught English at school, the vast majority agreed that they were, from which 49% somewhat agreed and 28% fully agreed.

The remaining 23% were divided between somewhat disagreeing (18%) and fully disagreeing (5%). In overall terms, most students claimed to be pleased with their English classes (fig. 8).

1) De uma maneira geral estou satisfeito/a com os moldes em que aprendo Inglês na escola.

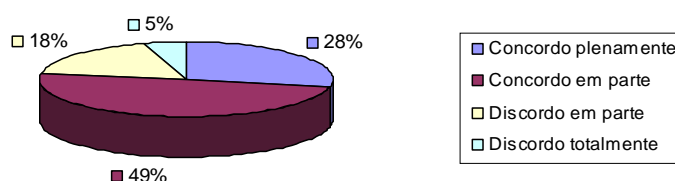


Fig. 8- S' q- Question 1

Although the importance of cultural components in the teaching of English or any other language is widely recognised amongst practitioners and educators, the linguistic components are often seen as the truly valid and important ones. So when asked whether there should be more concern with the language's structural rules during English classes, 20% of the respondents fully agreed, 41% somewhat agreed, amounting to 61% of all students; on the other hand, 33% somewhat disagreed and only 6% fully disagreed (fig. 9).

2) Penso que devia haver mais preocupação com as regras estruturais da Língua Inglesa.

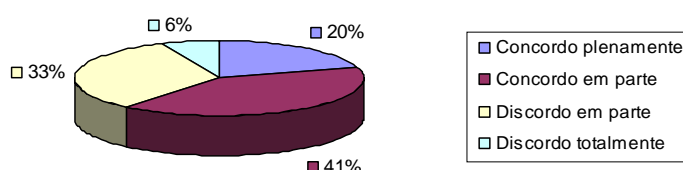


Fig. 9- S' q- Question 2

Question 8 was designed to work as a double check to question 2: "There should be more concern with the structural rules of the language during English classes". When asked to state their opinion on the statement "When you learn a foreign language such as English, the most important thing is the grammatical rules", 15% fully agreed, 38% somewhat agreed, 41% somewhat disagreed and 6% fully disagreed (fig. 10).

8) Quando se aprende uma língua estrangeira como o Inglês, o mais importante são as regras gramaticais.

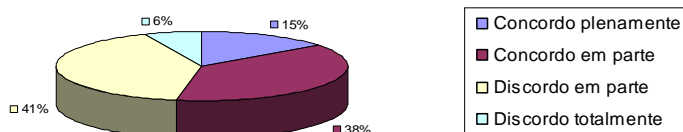


Fig. 10- S' q- Question 8

Both graphs (figs. 9 and 10) are similar in numbers with some variation which confirms the tendency to overlook other aspects of language learning in favour of a more grammatical approach. 61% of the students think there should be more concern with the structural rules of the English language and 53% see grammatical rules as the most important side of learning a language.

3) Penso que os tópicos que damos nas aulas não têm interesse nenhum para mim.

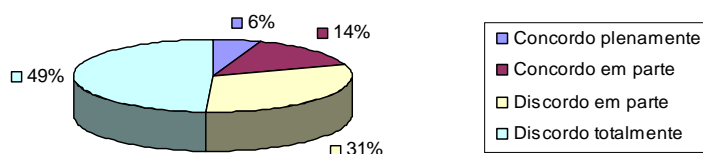


Fig. 11- S' q- Question 3

Students were also asked about the topics they dealt with in English classes, whether they found them interesting. As shown in fig. 11 above, 49% of the respondents fully disagreed with the statement "I think the topics we deal with in classes have no interest for me", 31% somewhat disagreed, while 14% stated they somewhat agreed and 6% fully agreed.

Question 14 was directed to the growing importance of English as an international tool for communicating across cultures. So when asked whether their teacher made them aware of the importance of English as the communication tool of the globalised world (fig. 12), 70% fully agreed, 21% somewhat agreed, 5% somewhat disagreed and 4% fully disagreed. The majority of students is aware of the use of English as a means of communication in the current globalised world.

14) O/A meu/minha professor/a alerta-nos para a importância da Língua Inglesa como instrumento de comunicação do mundo globalizado.

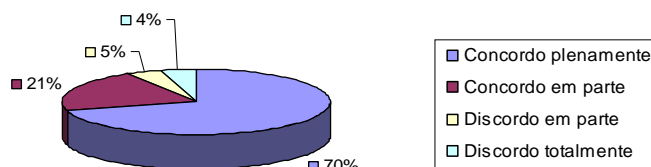


Fig. 12- S' q- Question 14

5.4.3 – Cultural contents and citizenship education through English

When learning a foreign language, such as English, dealing with cultural contents during classes can be an undisputed asset at many levels - in terms of language, which cannot be dissociated from culture; in terms of intercultural education, by preparing students for the multicultural society we all find ourselves in today; and in terms of citizenship education, since by understanding differences between cultures we learn to respect and embrace them, instead of manifesting feelings of strangeness and rejection.

Students were asked some questions regarding the cultural items they dealt with during classes. The vast majority of students (82%) claimed they dealt with cultural topics of English speaking countries and only 13 % “somewhat disagreed” and 5% “fully disagreed” with the statement that they usually address cultural topics of English speaking countries (fig. 13).

4) Durante as aulas é habitual abordarmos temas culturais dos países de expressão inglesa.

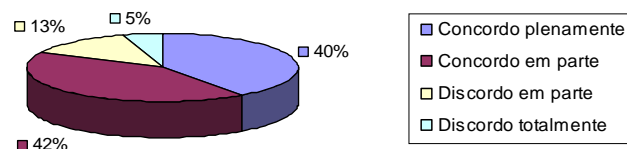


Fig. 13- S' q- Question 4

Teachers have a fundamental role in the process of learning a foreign language, and more often than not, their attitudes are tacitly interiorised by students. So when asked whether their teachers usually express personal opinions about other cultures/peoples/countries (fig. 14), 43% of the students answered that they

somewhat agreed and 18% fully agreed while 28% somewhat disagreed and 11% fully disagreed.



Fig. 14- S' q- Question 9

In order to gain some insight into the nature of these opinions, students were asked to say whether they agreed with the sentence “Those opinions are not always favourable” (fig. 15). 9% said they fully agreed, 34% somewhat agreed, 36% somewhat disagreed and 21% fully disagreed.

10) Essas opiniões nem sempre são positivas.

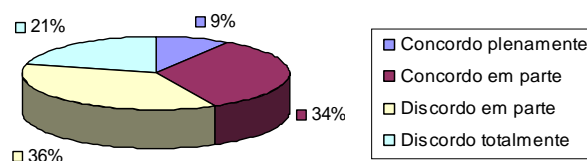


Fig. 15- S' q- Question 10

Students' openness towards exploring non-English speaking cultures through English and finding out about other ways of life which do not have English as the official language was also considered (fig. 16). The great majority answered that they fully (29%) or somewhat agreed (38%) with the statement “I would like to do projects on non-English speaking countries, so as to learn more about other peoples and ways of life”, while 22% somewhat disagreed and 11% fully disagreed. Even though most of the students expressed their wish to learn more about other countries and peoples (67%), it was discouraging to find that 33% of the respondents did not wish or were not very curious about exploring other cultures which are not directly related to the English language.

11) Gostaria de realizar projectos sobre países de expressão não inglesa, de modo a aprender mais sobre outros povos e estilos de vida.

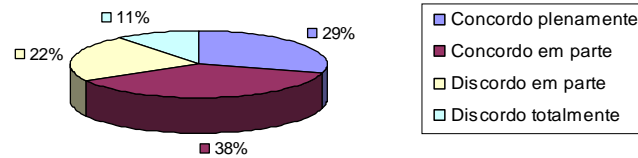


Fig. 16- S' q- Question 11

The answers to question 12 were rather divided in terms of results. When confronted with the statement “We never did any type of activity about unfamiliar/unknown countries in English” (fig. 17), 25% fully agreed, 19% somewhat agreed, 35% somewhat disagreed and 21% fully disagreed. Even though the higher percentage referred to those who stated that they “somewhat disagree” (35%), the results were rather inconclusive.

12) Nunca fizemos nenhum tipo de actividade em Inglês sobre países desconhecidos.

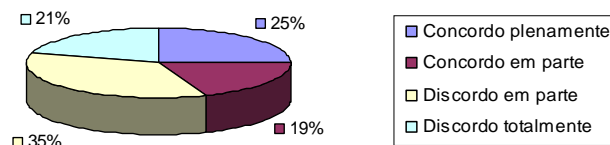


Fig. 17- S' q- Question 12

Because this study was not only concerned with the intercultural nature of modern English, but its implications for a more globalised citizenship, students were asked if they used to debate global human rights issues like freedom, solidarity, critical intervention on social issues, respect and tolerance (fig.18). The answers to this question show that 65% of the students fully agreed (25%) and somewhat agreed (40%), which represents a large majority. Notwithstanding, 11% of the students fully disagreed and 24% somewhat disagreed.

7) Costumamos debater assuntos humanitários de interesse mundial como liberdade, solidariedade, intervenção crítica em assuntos sociais, respeito e tolerância.

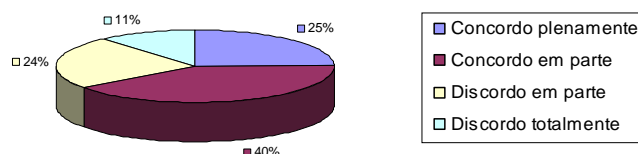


Fig. 18- S' q- Question 7

5.4.4 – Course books

Because of the importance of course books in the definition of what and how students learn about the world around them, their analysis is central to this dissertation. Questions relating to the use of course books were included in the teachers' and the students' questionnaires.

5) Quando abordamos temas culturais nas aulas, utilizamos os materiais fornecidos pelos manuais.

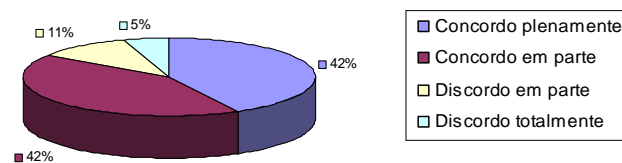


Fig. 19- S' q- Question 5

42% of the students fully agreed with the statement “When we approach cultural topics during classes, we use the materials supplied by the course books”, and 42% somewhat agreed, which totals a resonant 84% of all students that usually use the course book when dealing with cultural topics (fig. 19).

Furthermore, students were asked about the nature of those cultural topics and whether they were limited to English speaking countries. The results are as follows (fig.20):

6) Normalmente nos manuais apenas constam factos culturais de países de expressão Inglesa.

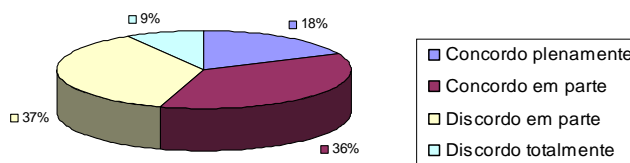


Fig. 20- S' q- Question 6

The majority of students chose to answer that they “fully agree” (18%) and “somewhat agree” (36%) that course books contain cultural information about English speaking countries, even though 37% answered that they “somewhat disagree” and only 9% were in complete disagreement with the statement. The difference between agreeing/disagreeing in this question is only of 8%, which is not very significant. This was not an opinion question, but merely a stating of a

fact, considering the students' familiarity with English course books. In the second part of the study, the cultural contents of the two most sold course books in Portugal, for the 10th and 11th grades will be looked into in further detail.

Still regarding the use of the course book during their English classes, students were asked if their teacher often prepared additional materials when approaching cultural topics (fig. 21), to which 23% said they fully agreed, 40% somewhat agreed, 21% fully disagreed and 16% fully disagreed.

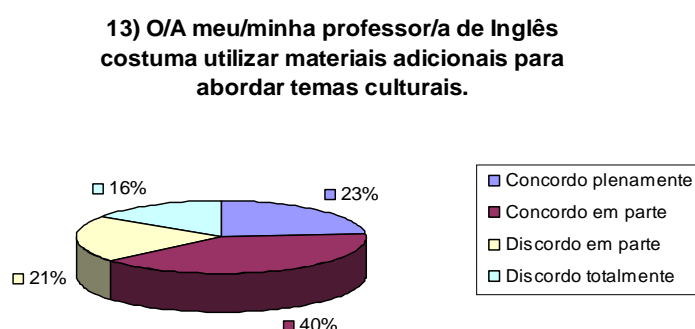


Fig. 21- S' q- Question 13

5.4.5 – The importance of learning English

In the final question, students were asked to choose, according to their opinion, the reasons why it is important to learn English. They were offered 10 possible reasons, and could choose as many as they wanted. The reasons are listed below, and the results to this question can be found in fig. 22.

- **option a)** “My parents/educators insist it is important”;
- **option b)** “It allows me to learn more about my own culture and way of being in and seeing the world”;
- **option c)** “I can broaden my horizons and become aware of humanitarian and social problems that take place, not only in my country, but on a global scale”;
- **option d)** “I can better understand other ways of seeing the world”;
- **option e)** “The world speaks English and if I do not, I feel as if I can not keep up with what is happening”;
- **option f)** “I want to study abroad”;

- **option g)** “Learning English allows us to have contact with different peoples and cultures”;
- **option h)** “It can help me to find a job”;
- **option i)** “If I can speak a foreign language such as English, I feel like I am a citizen of the world”;
- **option j)** “It allows me to travel/go on holidays”.

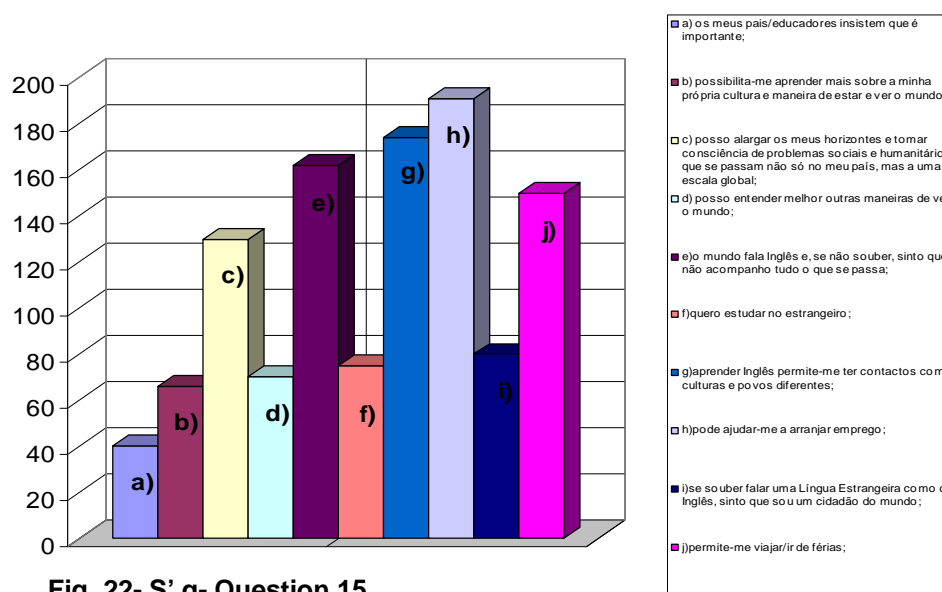


Fig. 22- S' q- Question 15

The most chosen option, with 87, 6% of responses, was option h) “It can help me to find a job”. The second most chosen option was g) “Learning English allows to have contact with different peoples and cultures”; in third place we can find option e) “The world speaks English and if I do not, I feel as if I can not keep up with what is happening”, and the fourth most chosen option was the last one, j) “It allows me to travel/go on holidays”. Equally important and over 50% comes option c) “I can broaden my horizons and become aware of humanitarian and social problems that take place, not only in my country, but on a global scale. The remaining results are displayed in Table 1 below.

1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th
h) "It can help me to find a job"	g) "Learning English allows to have contact with different peoples and cultures"	e) "The world speaks English and if I do not, I feel as if I can not keep up with what is happening"	j) "It allows me to travel/go on holidays"	c) "I can broaden my horizons and become aware of humanitarian and social problems that take place, not only in my country, but on a global scale"	i) "If I can speak a foreign language such as English, I feel like I am a citizen of the world";	f) "I want to study abroad"	d) "I can better understand other ways of seeing the world"	b) "It allows me to learn more about my own culture and way of being in and seeing the world"	a) "My parents/educators insist it is important"
87,61%	79,81%	74,31%	68,80%	59,63%	36,69%	34,40%	32,11%	30,27%	18,34%

Table 1- List of reasons and percentages- S' q- Question 15

5.5 – Teachers' questionnaires - presentation of results

Questionnaires were handed out to 100 secondary level teachers between the end of March and May of 2008. The bulk of the sample is constituted by the English teachers of the classes to whom questionnaires were given. As stated above, our objective was to assess the importance that is given by English teachers to Intercultural and citizenship education and the use they make of course books.

It is of pivotal importance that, while teaching a foreign language, such as English, the classroom becomes a space of discovery and understanding of different cultural attitudes and behaviours and not one where established common sense stereotypes, often found in everyday life, are reinforced.

5.5.1 – Biographical data

Of the 100 questionnaires handed out, 33 were answered and analysed. The overwhelming majority of the teachers who participated in this study were Portuguese and one respondent was Brazilian (fig. 24). They were between 25 and 60 years old (fig. 23), which comprises a fairly wide range of experience in teaching.

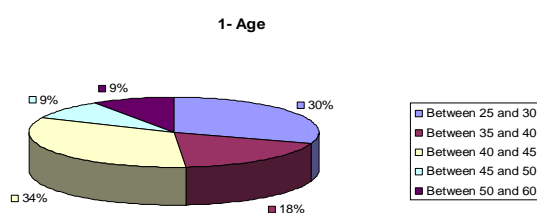


Fig. 23- Teachers' questionnaires (T' q)- Age

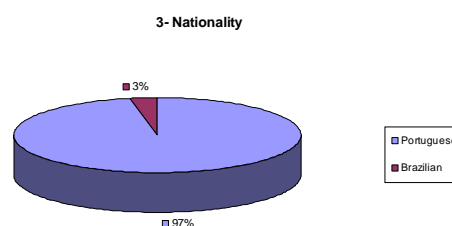


Fig. 24- T'q- Nationality

The majority of the respondents (40%) have been teachers since between 1991 and 1998; 30% became teachers between 1999 and 2006; 21% between 1991 and 1998 and only 9% have been teaching since between 1973 and 1976, as shown in the graph below (fig. 25), which can attest to at least 10 years of experience from the majority of teachers. 94% of the teachers held a *Licenciatura* (Portuguese University Degree) and 6% had a Master's degree (fig. 26).

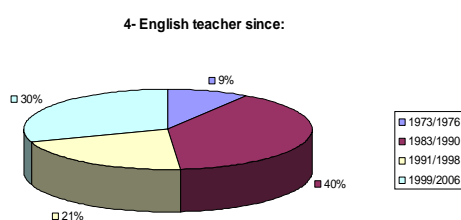


Fig. 25- T'q- English teacher since

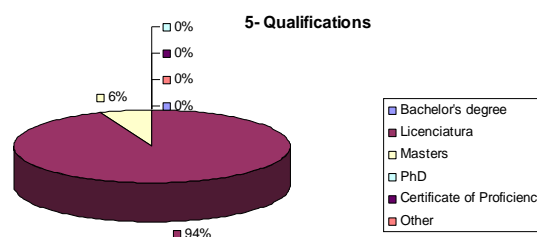


Fig. 26- T'q- Qualifications

The sample of teachers is from cities in the Centre North region of Portugal, namely Espinho (22%), Ovar (18%), Santa Maria de Lamas (15%), Esmoriz (15%) and Aveiro (9%). Smaller numbers of respondents are from Porto (6%), Vila Nova de Gaia (6%), Barreiro (3%), Guarda (3%) and Santa Maria da Feira (3%) (fig. 27).

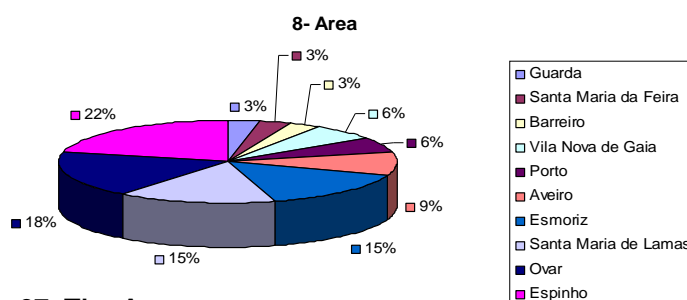


Fig. 27- T'q- Area

As mentioned earlier, the school years focussed in this study were primarily the 10th, 11th and 12th grades and all the respondents either teach or have taught these levels: 42% teach or have taught 10th grade, 39% 11th grade and only 19% teach or have taught 12th grade, as shown below (fig. 28). However, as no 12th grade classes were found in the participating schools, the scope of the study was narrowed to the 10th and 11th grades.

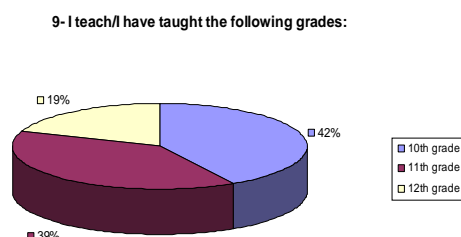


Fig. 28- T'q- Grades taught

5.5.2 – (Inter)Cultural contents and citizenship education through English

The following question was connected to the relevance given in classes to the cultural contents of Language Teaching as opposed to the linguistic aspects. 3% fully agreed with the statement “I do not pay much attention to the cultural contents and tend to focus on the linguistic aspects”, 21% somewhat agreed, 27% somewhat disagreed and 49% fully disagreed (fig. 29).

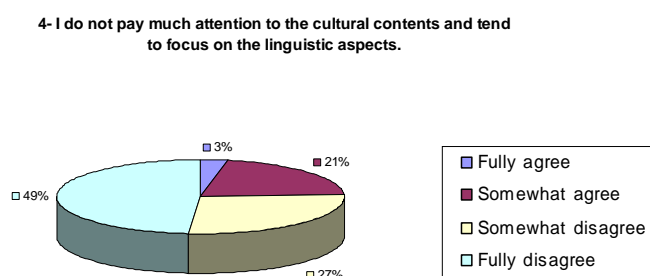


Fig. 29- T'q- Question 4

The majority of the participants expressed their full disagreement (24%) or partial disagreement (34%) with the view that students should be linguistically skilled before approaching any cultural contents in the classroom. On the other hand, 12% of all respondents fully agreed with the statement and 30% somewhat agreed, revealing some lack of consensus on this topic (fig. 30). The results of this question are clear in showing that some teachers still see dealing with cultural contents as something outside the normal teaching of a language, instead of seeing it as a fundamental and integral part of the ELT process.

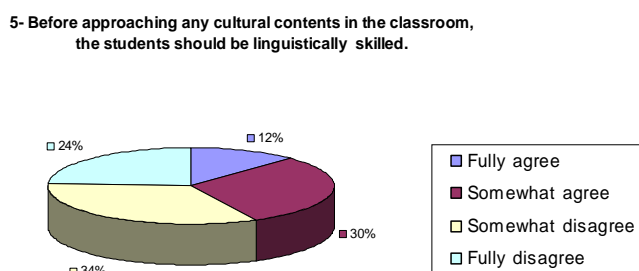


Fig. 30- T'q- Question 5

An overwhelming majority (90%) fully agreed (45%) or somewhat agreed (45%) with the view that ELT should not only deal with the culture of English speaking

countries but also with that of other countries and only 10% somewhat disagreed, which indicates a convergent opinion on this question (fig. 31).

6- English Language Teaching (ELT) should not only deal with English speaking countries' cultures but also other countries'.

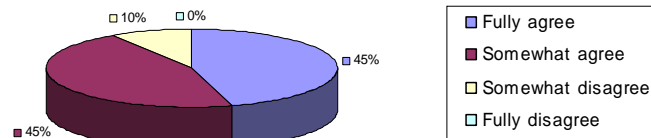


Fig. 31- T'q- Question 6

The following two questions seem to find a general consensus in terms of the importance that dealing with other cultures in ELT classes may have in raising awareness of the students' identities. None of the respondents disagreed with the view that dealing with other cultures in ELT enhances the students' awareness of their own identities and the totality of teachers agreed, either fully (27%) or partially (73%), as shown in fig. 32.

7- Dealing with other cultures in ELT enhances the students' awareness of their own identities.

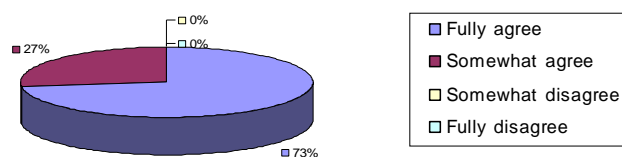


Fig. 32- T'q- Question 7

The next question also found a consensus among the target population. When asked to state their opinion on the view that learning to communicate with people from different cultural backgrounds and enhancing intercultural skills should be a central concern in ELT, 55% fully agreed, 36% somewhat agreed, as opposed to 6% that somewhat disagreed and 3% that fully disagreed (fig. 33).

8- Learning to communicate with people from different cultural backgrounds and enhancing intercultural skills should be a central concern in ELT.

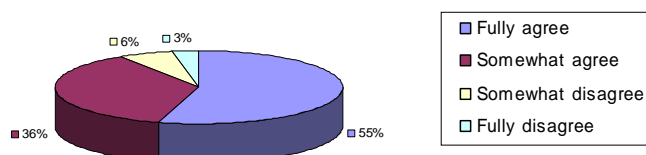


Fig. 33- T'q- Question 8

Approaching the topic of intercultural education, teachers were asked whether they felt that intercultural education reinforces existing stereotypes and ideas about other cultures, to which 52% fully disagreed, 36% somewhat disagreed and 12% somewhat agreed (fig. 34). Even though the vast majority seemed to disagree with the idea, the 36% that somewhat disagreed and the 12% that somewhat agreed are more noteworthy. The results may indicate that some teachers have a mistaken idea about intercultural education.

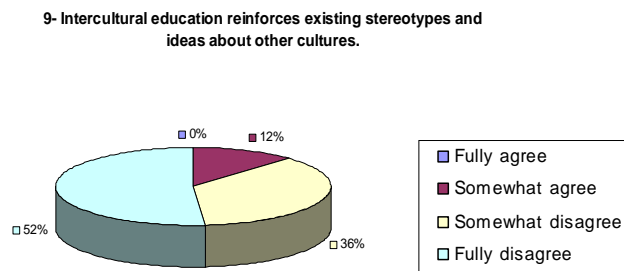


Fig. 34- T'q- Question 9

Question 10 presented the notion that in intercultural contacts, misunderstandings arise not only due to linguistic but also cultural differences. 64% of all respondents fully agreed with the statement, 27% somewhat agreed and only 3% somewhat disagreed and 6% fully disagreed (fig. 35). This means that learning how to communicate interculturally is as important as, if not more important than, learning grammar and vocabulary, depending on the goals of the learning.

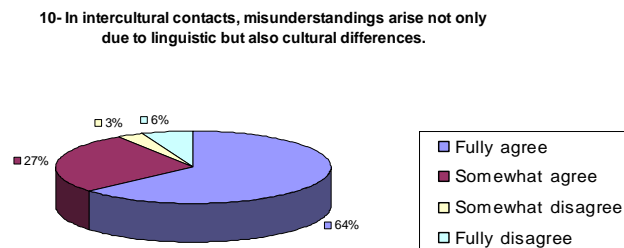


Fig. 35- T'q- Question 10

Questions 11 and 12 (fig. 36 and 37) are directly connected with intercultural citizenship education.

11- If students learn how to communicate with other cultures, they are better citizens.

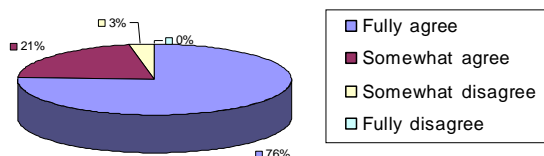


Fig. 36- T'q- Question 11

12- If students understand and tolerate differences in other cultures, they are better citizens.

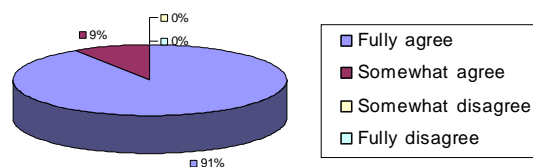


Fig. 37- T'q- Question 12

Question 11 (fig. 36 above) addressed the fact that if students learn how to communicate with other cultures, they are 'better' citizens, to which the large majority of respondents fully agreed (75%), 21% somewhat agreed, 3% somewhat disagreed and none of the respondents fully disagreed with the statement. Following the same idea, question 12 stated that if students understand and tolerate differences in other cultures, they are 'better' citizens. Again, the vast majority of respondents (91%) fully agreed and 9% somewhat agreed (fig. 37 above). These questions indicate the bridge that must be built between ELT and citizenship education and how both topics are intrinsically connected.

From the totality of respondents, 79% agreed that students' personal and social development can be built through contact with other cultures and languages and 21% somewhat agreed with the statement, which confirms the overall consensus that being in touch with languages and cultures is of the utmost importance in the development of fully grounded, sensitive and active citizens (fig. 38).

14- Students' personal and social development can be built through contact with other cultures and languages.

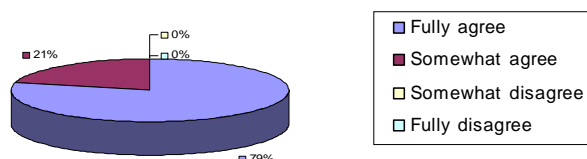


Fig. 38- T'q- Question 14

When confronted with the view that citizenship education is not an area of ELT (fig. 39), 67% totally disagreed, 21% somewhat disagreed, 9% somewhat agreed and 3% fully agreed. Even though the vast majority agreed that citizenship education is, in fact, an area of ELT, the 11% who stated otherwise is still noticeable, and when considering the 21% who somewhat disagreed, some doubts arise. These results are, in a way, contradictory when analysing the results

of questions 11 (fig. 36), 12 (fig. 37) and 14 (fig. 38). Even though the respondents see the approach to other cultures as beneficial to the education of citizens, some do not consider it an area of ELT.

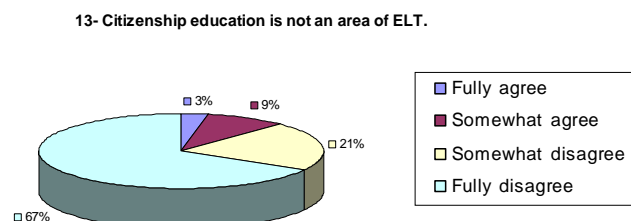


Fig. 39- T'q- Question 13

An overwhelming majority of teachers (88%) admitted to being fully aware of the growing importance of English as a global language and to trying to include that aspect in their teaching and 12% partially agreed with the statement (fig. 40).

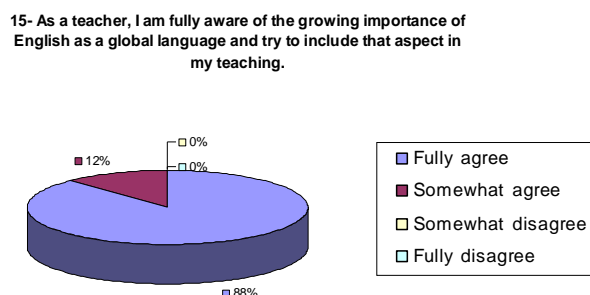


Fig. 40- T'q- Question 15

5.5.3 – Course books

The first question in this section concerned the frequency of usage of course books in classes. The vast majority of teachers admitted to using the course book every day: 27% fully agreed with the sentence “I use the course book every day”, 52% somewhat agreed, 18% somewhat disagreed and 3% fully disagreed (fig. 41). This question was important to determine the relevance course books may have when used every day. It may be concluded that 79% of respondents (27%+52%) admitted to using the course book on a regular basis.

1- I use the coursebook every day.

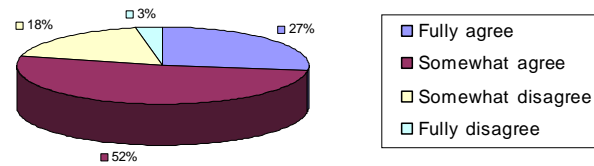


Fig. 41- T'q- Question 1

Although most of the teachers use the course book every day, a vast majority still feels the need to prepare additional teaching materials. When confronted with the statement “I often prepare additional teaching materials”, 58% fully agreed, 30% somewhat agreed, 9% somewhat disagreed and only a mere 3% fully disagreed (fig. 42).

2- I often prepare additional teaching materials.

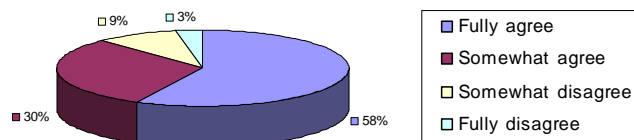


Fig. 42- T'q- Question 2

When asked about the cultural contents of the adopted course book and whether these met their expectations, only 6% fully agreed with the statement; 52% somewhat agreed, 36% somewhat disagreed and 6% fully disagreed, as shown in fig. 43. Again, opinions on this issue are not very clear-cut, as 58% said they were pleased or partially pleased with the course book’s cultural contents and 42% disagreed on this point. Although the former figure is higher, both are still very close which clearly demonstrates some disagreement or differences in approaching cultural topics in the classroom.

3- The cultural contents of my course book meet my expectations.

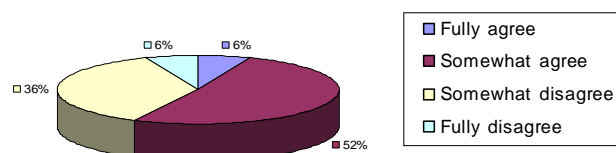


Fig. 43- T'q- Question 3

5.5.4 – ELT objectives

The final item asked teachers to rank in order of importance 5 main objectives in learning English as a Foreign Language, considering that '1' is the objective they consider the most important and '5' the least important. The objectives selected were based on the National Secondary Level Syllabus for English- Continuation level, but not verbatim. I started out by assuming that more emphasis is attributed to teachers to teaching the linguistic skills and not much emphasis is put on intercultural contents. The objectives included were the following:

- 1)** Develop the necessary linguistic and intercultural skills for general communication events
- 2)** Interact with English speaking cultures in the world, demonstrating openness and respect towards cultural differences.
- 3)** Develop the necessary linguistic and intercultural skills for future professional purposes.
- 4)** Develop text production and interpretation skills, thus showing autonomy in using communicative competences.
- 5)** Use the English language appropriately and fluently, revealing thorough knowledge of all its rules and usage procedures.
- 6)** Develop autonomous and team learning skills.
- 7)** Embrace cultural and linguistic diversity as a rich and positive world heritage, revealing openness towards other cultures and new experiences.
- 8)** Develop responsible and critical attitudes towards citizenship, valuing a culture of freedom, participation, intervention and evaluation.
- 9)** Develop a critical understanding of cultural stereotypes.²²

The following graphs (fig. 44 to fig. 52) show, by objective, the number of teachers who chose them and the ranking position attributed to each goal.

²² Selected from Moreira, G. (coord.), (2001/2003) Programa de Inglês – 10º, 11º e 12º Anos (Nível Continuação). Lisboa: Ministério da Educação. www.dgidec.min-edu.pt.

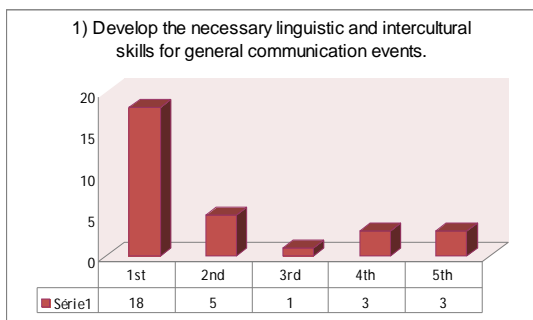


Fig. 44- T'q- Goal 1

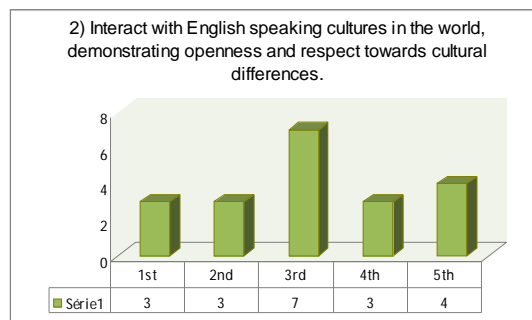


Fig. 45- T'q- Goal 2

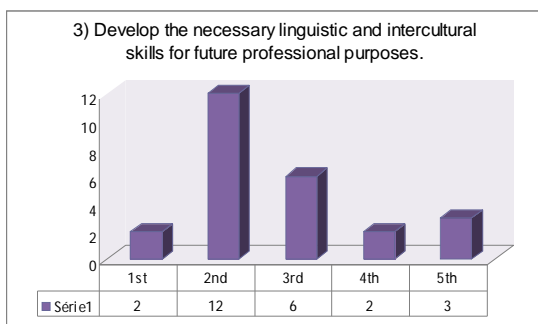


Fig. 46- T'q- Goal 3

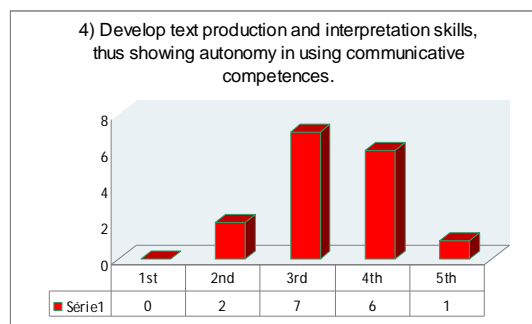


Fig. 47- T'q- Goal 4

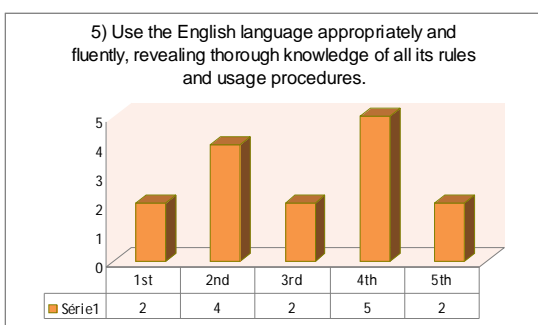


Fig. 48- T'q- Goal 5

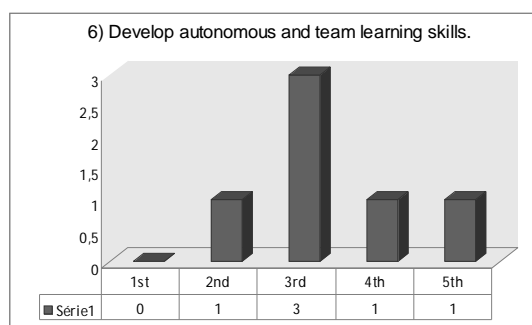


Fig. 49- T'q- Goal 6

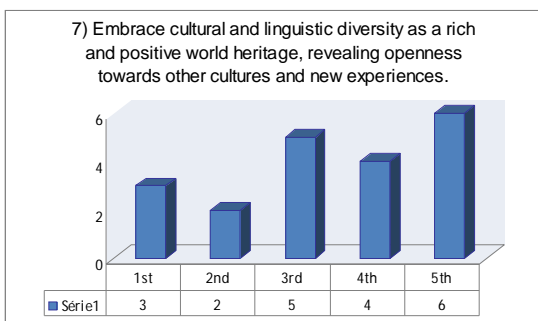


Fig. 50- T'q- Goal 7

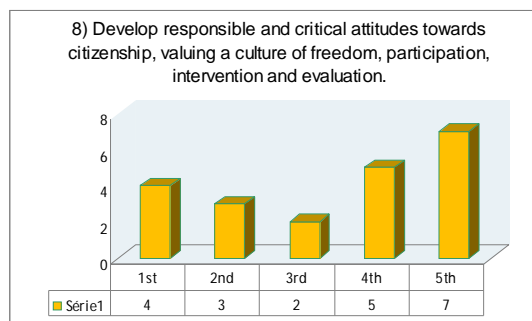


Fig. 51- T'q- Goal 8

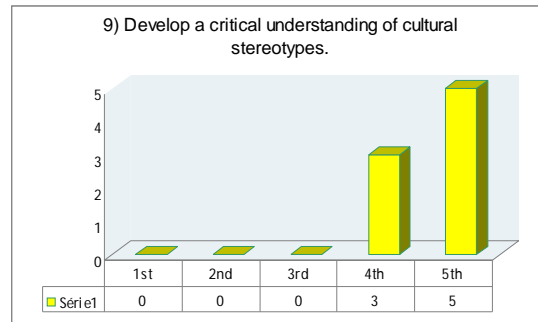


Fig. 52- T'q- Goal 9

The final results shown in fig. 53 put the 1st objective - “Develop the necessary linguistic and intercultural skills for general communication events”, as the most important objective in ELT, according to the opinion of 18 of the teachers surveyed, followed by the 3rd objective “Develop the necessary linguistic and intercultural skills for future professional purposes.”, chosen by 12 teachers. In 3rd place, objectives 2) “Interact with English speaking cultures in the world, demonstrating openness and respect towards cultural differences.” and 4) “Develop text production and interpretation skills, showing autonomy in the use of communicative competences.” revealed the most votes (7). In 4th place, chosen by 6 teachers, is also objective 4) “Develop text production and interpretation skills, showing autonomy in the use of communicative competences.” This result was chosen by 13 teachers to feature in the top 5 objectives. Finally, objective 8) “Develop responsible and critical attitudes towards citizenship, valuing a culture of freedom, participation, intervention and evaluation.”

When interpreting the results, it becomes clear that objective 1 was the most comfortable and the safest choice, as it clearly indicates an overall aptitude to include both apparently important areas for teachers.

The objectives that most clearly address the topic of Intercultural and citizenship education in depth were objectives 7) “Embrace cultural and linguistic diversity as a rich and positive world heritage, revealing openness towards other cultures and new experiences.”, 8) “Develop responsible and critical attitudes towards citizenship, valuing a culture of freedom, participation, intervention and evaluation.” and 9) “Develop a critical understanding of cultural stereotypes.”, but

only objective 8 features in the ranking as the 5th most important objective in ELT for these teachers.

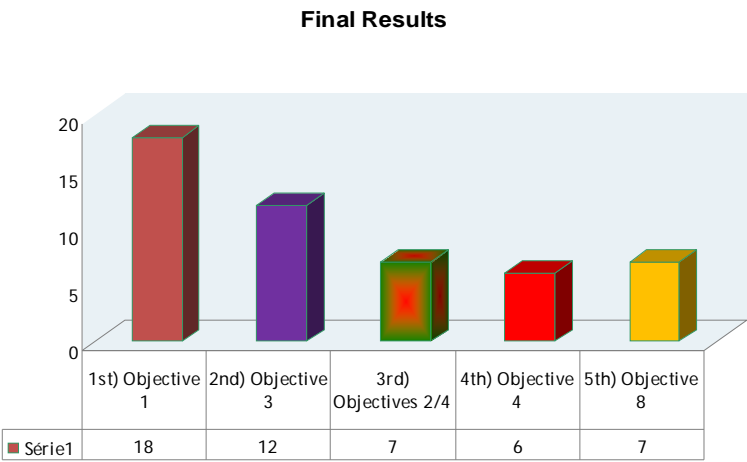


Fig. 53- T' q- Part III- Final Results

5.6 – Discussion of results

By analysing the answers to the questions, it is clear that teachers have an idea about the importance of educating for citizenship awareness and intercultural competence. They recognise the importance of learning to communicate with people from different cultural backgrounds and enhancing intercultural skills as a central concern in ELT and if students learn how to communicate with, understand and tolerate differences in other cultures, they will be 'better' citizens. Teachers are also aware that students' personal and social development can be built through contact with other cultures and languages and that citizenship education is, in fact, an area of ELT. However, when contrasting with other questions, the approach to ELT within this framework remains in the theoretical domain. Even though teachers recognise the ELT class as an intercultural space of discovery, the approach to cultural topics is still seen as something outside the usual procedures, which are more connected with grammatical items. Learning a foreign language is a complex process and sometimes focusing attention on the grammatical and structural rules can give both teachers and students a feeling of comfort, the feeling that, if they follow those rules, they will know English. I think otherwise; as Phipps puts it: "The student of a language other than their own can be given an extraordinary opportunity to enter the *linguaging* of others, to understand the complexity of the experience of others to enrich their own," (Phipps, 2004: 3). With this I do not wish to contend the purposeless of teaching grammar, rather the exaggeration that sometimes derives from too much concern with this subject. Such an approach is seen as safe in terms of students' assessment and the importance of grading students for their performance takes precedence over the potential of exploring other areas. Teachers see themselves not as catalysts of educational change, but as vessels of cultural truth based on what the course books have to offer, when what they should be doing, in my view, is accompanying students in the search for their identity when confronted with 'Others'. As shown in the answers to question 4 (fig. 29) of the teachers' questionnaire regarding the tendency to pay more attention to linguistic aspects in detriment of the cultural contents, the majority of teachers apparently sees cultural

contents as valid and therefore an integral part of ELT. However by analysing the answers to question 5 (fig. 30), we realise that teachers are divided in terms of approaching culture in the classroom, as 42% feel that students should first be linguistically skilled before approaching any cultural contents in the classroom. The idea that students must be linguistically skilled when dealing with culture in ELT is an out-dated notion, since the conceptualisation of culture as a mere exercise of conveying information, usually provided by the course book, should be replaced by a different pedagogy. The conflicting idea outlined by the answers to questions 4 and 5 is once again confirmed by the students' answers to questions 2 (fig. 9) and 8 (fig. 10). 61% of the students think there should be more concern with the structural rules of the English language and 53% see grammatical rules as the most important side of learning a language. These results are clear in showing that students still view this structural side of learning English as the most valid one. Moreover they also show that during classes, students are encouraged to face the learning of English grounded on this premise, which contrasts with the idea put forward by the teachers' answers.

Approaching the topic of intercultural education, teachers were asked whether they felt that intercultural education reinforces existing stereotypes and ideas about other cultures, to which 52% fully disagreed, 36% somewhat disagreed and 12% somewhat agreed (fig. 34). Even though the vast majority seemed to disagree with the idea, the 36% that somewhat disagreed and the 12% that somewhat agreed are more noteworthy. By analysing the students' answers to questions 9 ("My teacher usually expresses personal opinions about other cultures/peoples/countries.") and 10 ("Those opinions are not always favourable.") (Figs. 14 and 15), we conclude that teachers tend to express their personal opinions about other cultures, peoples and countries and to 43% of students, those opinions are not always favourable. It is humanly very difficult to abstain from giving personal accounts when dealing with matters of culture, even though teachers should preferably remain neutral on such matters. However, the role of teachers demands other responsibilities which some teachers do not seem willing to take on or even to be aware of. Teachers believe that students have to learn how to use the language in general communication events which is often achieved

by mastering the structural functions to obtain the required linguistic skills, as showed by the results of the teachers' response to "Teaching objectives" (fig. 53) in the teachers' questionnaire. The most chosen objective was the first - "Develop the necessary linguistic and intercultural skills for general communication events". This was, in fact, the safest option to choose as it seemed to contemplate general objectives in language teaching. In terms of teaching goals, teachers do not hesitate to put both linguistic and intercultural skills at the same priority level, but as mentioned above, many teachers think students should first be linguistically skilled before approaching any culture-related topics in the classroom which goes against the idea put forward by this objective.

These results may indicate that some teachers have a mistaken idea about intercultural education. The enumeration of idiosyncrasies or stereotypes usually attributed to a given culture does not fit the canons of intercultural education nor should an intercultural speaker observe common sense ideas, often related to his or her own personal set of beliefs or conceptions about different cultures. When dealing with cultural differences or characteristics, the approach to such topics should be set in an open-minded ethos, privileging discovery, acceptance, understanding and tolerance and differences should be seen not as such, but as mere characteristics that should be embraced and respected.

More often than not, my own students say that English people, when compared to the Portuguese, do everything backwards, referring sentence structures along with driving on the other side of the road as examples. In matters of culture there is no right or wrong, therefore using these adjectives when dealing with cultural differences is displaced. Cultural differences infer acceptance and thinking about our own culture and views of life. The ideas about other countries are too often coloured by stereotypes that are passed on by all the socialising agents in the upbringing and educational process. Even though it is difficult to fight those images, which can be narrowing and tendentious, the school system and its agents have the obligation to do so, given their leading role in the shaping of the minds of the future. So, the social tendencies observed may not be the most productive. Putting forward differences and similarities between cultures is an approach that fails to prepare students to become intercultural speakers and, at

the same time, it fails to educate critically aware citizens. Learning to communicate with people from different cultural backgrounds and enhancing intercultural skills should be a central concern in ELT, as 91% of the surveyed teachers confirm in question 8 (fig. 33). These teachers, however, seem not to be aware that by preparing students to communicate interculturally, they are preparing them not only to communicate with foreigners living in another country, but also to communicate within their own communities, perhaps with their neighbours, who may belong to a different culture. Such a perspective could support an education for a more active, engaging and understanding citizenship. Since it is well understood today that intercultural encounters do not necessarily have to happen in foreign countries, as peoples and cultures tend to travel beyond borders. To act locally, citizens of modern societies have to uphold global citizenry skills. In this view, the development of intercultural competences within the ELT process is closely connected to citizenship education, giving room to an intercultural English competence for citizenship. It is the school's responsibility as primary educational agent to stimulate such a competence by creating an environment of reflection on issues that are important, although often not seen as such, to the future of a more tolerant and understanding society.

If we compare the students' answers to question 15, where they were asked about the reasons why learning English is important, they too observe the English language as a valuable asset in terms of job finding, as 87,6% chose option h) "It can help me to find a job." (fig. 22) However, the second most chosen objective was option g) "Learning English allows contact with different peoples and cultures." with 79,8% of responses. These results may show the students' interest and awareness of the use of the English language as a global communication tool, as English is considered the international language for many purposes. However, learning how to speak English by valuing above all the linguistic skills falls short in the global intercultural landscape, as 91% of the surveyed teachers admit, when asked to state their opinion on the statement "In intercultural contacts, misunderstandings arise not only due to linguistic but also cultural differences" (fig. 35- T' q- Question 10). If students are linguistically skilled to communicate in English but disempowered of the necessary intercultural competences, then

communication between people of different cultures will never occur in adequate conditions. Considering the results obtained from the answers to questions 4, 5 and 6 of the students' questionnaire (figs. 13, 19 and 20, respectively), "different peoples and cultures" means English speaking countries, since 82% of students admit to dealing with cultural topics of English speaking countries, 84% state they use the course book when dealing with cultural topics in the classroom and 52% claim that the cultural topics in the course books are limited to English speaking countries. Besides indicating that these remain the typically dealt with cultures in English language classrooms, it also demonstrates that the idea that one country means one culture prevails, which, once again shows that teachers are not preparing students to communicate interculturally.

This study demonstrates that teachers recognise the need for intercultural goals amongst ELT objectives, but fail to conceptualise such contents in their general classroom practices and having the "necessary linguistic and intercultural skills for general communication events" is narrowed to linguistic skills due to lack of insight and training on such matters. This study also shows that teachers are inadequately prepared to deal with the demands of contemporary foreign language practices, but that there is a strong will to change. However, without proper pedagogical methods and training, it will be very difficult for teachers to include intercultural skills in their teaching practices and objectives, and they will remain as "extra-time activities", instead of being seen as an integral part of the English curricula. As stated in the Recommendations of the Portuguese National Council of Education (2001: 4391): "(...) a relação pedagógica a criar numa educação intercultural de sucesso implica a existência de professores motivados e respeitados, com formação específica naquele domínio."²³

The research was for the most part limited to 10th and 11th grades, as it was very difficult to find schools with 12th grade English classes. I personally spoke to some of the students in the 12th grade and many of them were very puzzled and surprised that they did not have an English subject in the 12th grade, as they found

²³ "(...) the pedagogical relation in a successful intercultural education implies the existence of motivated and respected teachers, with specific training in that domain." (my translation) (Conselho Nacional de Educação (2001), 'Minorias, Educação Intercultural e Cidadania', Recomendação nº1/2001 in Diário da República – II Série, nº57 – 8 de Março de 2001, pp. 4389-4392).

it a tremendous gap in their education, considering that many of them will continue their studies in Universities, many of which include English in the curricula, regardless of the area of study. A one year discontinuation period in the process of learning a language represents a setback that some students can not make up for. Furthermore, considering the input the current Portuguese government has made towards providing for the teaching of English at Primary school level, it seems incoherent to restrain access to the learning of the language in the 12th grade. That way, as well as not being prevented from learning a foreign language, Portuguese students would also become more proficient in their study area, thus facing up to the challenge of other peers and ensuring a more competitive role in different areas of study. This matter should be taken into serious consideration by decision-makers and the feasibility of again including English in the national programme for the 12th grade, in all areas of study, as a valuable asset for personal, social and national development should be considered.

The results of the questions related to course books will be analysed in section 6.6 - “Intercultural imagery in Portuguese course books - Conclusion”.

6 – Intercultural imagery in Portuguese course books

It is widely accepted that course books are a fundamental tool for the teaching of English, as shown by the teachers' questionnaires where 79% of the respondents admitted to using the course book in their daily teaching practice (fig. 41). Regarding the (inter)cultural goals of ELT, the course book is a fundamental support for every English teacher as most of them rely on its contents to introduce cultural topics, as confirmed by 82% of the students who affirm to using the course book in those circumstances. In order to determine how course books, in terms of the images they present, are contributing to the debate around the intercultural nature of modern English in English language classes, the 631 pictures in the two most sold course books in Portugal for the 10th and 11th grades (continuation levels 6 and 7) in 2008/2009 were analysed.

It is estimated that 80% of all the information we receive comes through our eyes mostly because we live in a world of images “and these images help shape our perceptions of the world and of ourselves” (Berger, 1998: 1). Images permeate our society; they appeal to our sensitivity and our taste and they communicate facts and ideas about who we are and the world we live in. In any given social interaction we communicate and pass on information that is understood and decoded by the receiver even before speaking. As Berger (1998: 1) states “we communicate through images. Visual communication is a central aspect of our lives, and much of this communication is done indirectly, through symbolic means: by words and signs and symbols of all kinds”. The semiotic value of an image can sometimes go beyond any form of verbal communication, or as the popular saying goes: “A picture is worth a thousand words”.

Images also appeal to the imagination and are responsible for the creation of ‘realities’ in people’s minds, by making use of the power to influence they exert, considering “it is not the image or symbol itself that is responsible, but rather the ability of the image to evoke responses in people that are connected to their beliefs and values” (Berger, 1998: 4).

Although everyone is susceptible to the power of the visual, which contributes to what Karl Jung called *the collective unconscious*, young people are particularly vulnerable to the power of suggestion created by images. They can directly contribute to the creation of a subconscious idea that can be far from reality, i.e., the imagination can easily be a mental picture of a distorted reality. Images, however, can also be a positive influence as they can stimulate discussions and contribute to a healthy and wholesome participation in society, simply by raising awareness.

When applied to a school environment where students get their basic training into the adult world, where minds are being shaped and where they spend most of their time, images in course books can be a disregarded friend or foe. Language course books are filled with images generally used to illustrate the focussed topics, to generate empathy and appeal to the younger generation. Common sense tells us that the expected images in an English language course book will be those which call to mind the main pillars of culture as traditionally understood in foreign language teaching, that is: the flags of English speaking countries, especially the UK and the USA, famous English speaking people, films, well-known landmarks like the Statue of Liberty, Big Ben or Tower Bridge, traditional dishes, etc. The importance of such images is undeniable; it is important for students to know the traditional cultural markers of the target language. However, when students reach the 10th grade (continuation level) it would be time to venture into other areas.

Images can also work at a subconscious level. Even if students do not debate every single picture in the course book during classes, or every activity related to a given picture in a course book, it would be interesting to allow students to have windows to other worlds and cultures. It is recognised that foreign language education is one of the areas where citizenship values can be developed given the flexible content that language teaching involves, thus course books are an important tool in these processes, not just for the teachers but also for the students, who use them in classes and at home.

Course books follow the National Secondary Level Syllabus for English - Continuation level and include chapters that contemplate the prescribed topic areas and grammatical contents for each grade. Within the scope of this study, I

will be looking into the legal framework to find out which laws govern the creation and development of course books in Portugal, paying particular attention to the laws which regulate the cultural contents and whether any special indications are made in terms of language course books, considering the idiosyncratic nature of language subjects. The sociocultural dimension of the National Secondary Level Syllabus for English - Continuation level will also be put forward so as to determine the compliance of the analysed course books.

The recommendations of the Portuguese National Council of Education (Conselho Nacional de Educação-CNE) which lean towards the acknowledgement of the existence of a multicultural society in Portugal and the importance of the schools' role as catalysts of educational change, will also be put forward when analysing the pictorial content of these course books.

6.1 – Legal Framework

The laws that govern the production and approval of course books in Portugal are Law no 47/2006 of August 28th, which defines the adoption, certification and evaluation of course books and other teaching resources for the basic and secondary levels. Decree-Law no. 261/2007 of July 17th regulates Law no. 47/2006 of August 28th and Ordinance no. 29 864/2007 of December 27th regulates the accreditation procedures for course books' evaluation and certification.

There are other decree-laws and ordinances regulating course books in Portugal which govern retail prices, the calendar for approval, selection and adoption procedures as far as schools are concerned²⁴. However the three above mentioned laws are the most important for this project as they define the necessary contents for the approval and certification of course books in Portugal. The main guidelines of Law no. 47/2006 of August 28th are:

- freedom and scientific and pedagogical autonomy in the design and preparation of course books;
- freedom and autonomy of the educational agents in the choice and use of course books;
- free market and competition in the production, editing and distribution of course books;
- scientific and pedagogical quality of the course books;
- fairness and equal opportunities in the access to teaching-learning resources.

In this Law (no. 47/2006), article 3, line b) we can also find the definition of course book as a:

²⁴ Ordinance No. 42/2008 of January 11th- Determines the subjects and curriculum areas in which there is no place for the adoption of school textbooks or in which it is purely optional.
Ordinance No 792/2007 of July 23^d- Defines the agreed price retail system and other teaching-learning resources for school education;
Ordinance No. 1628/2007 of December 28th- Defines the concepts and procedures for the formal adoption and dissemination of course books;
Order no.3063/2008 of February 7th- Rectifies Ordinance no. 29865/2007, which approves the timetable for course books' adoption starting from the academic year of 2008/2009 onwards;
Order no. 415/2008 of January 4th- Establishes the conditions to be imposed for the evaluation and certification of course books from the academic year of 2008/2009 onwards.

“recurso didáctico-pedagógico relevante, ainda que não exclusivo, do processo de ensino e aprendizagem, concebido por ano ou ciclo, de apoio ao trabalho autónomo do aluno que visa contribuir para o desenvolvimento das competências e das aprendizagens definidas no currículo nacional para o ensino básico e para o ensino secundário, apresentando informação correspondente aos conteúdos nucleares dos programas em vigor, bem como propostas de actividades didácticas e de avaliação das aprendizagens, podendo incluir orientações de trabalho para o professor.”²⁵

The process by which the course books are assessed, certified and adopted is divided into two stages: the first stage deals with the constitution of assessment committees made up of a minimum of three and a maximum of five specialists of renowned expertise, from university teachers and researchers to teachers, members of societies or scientific and pedagogical associations from areas related to the assessment area in question. These members can not have a direct or indirect interest in the publishing of the course books. The second stage concerns schools and teachers and it is their duty to adopt a certified course book, which has been approved by the afore-referenced committees.

It should also be pointed out that in Law no. 47/2006, article 5, line 3, there is reference to the creation of additional teaching material: “Os docentes podem elaborar materiais didáctico-pedagógicos próprios, em ordem ao desenvolvimento dos conteúdos programáticos e de acordo com os objectivos pedagógicos definidos nos programas, desde que tal não implique despesas suplementares para os alunos.”²⁶ If a teacher decides to use additional teaching material, it would mean the school board would have to approve the extra expense, or the teacher would have to support the extra cost, if the school decides not to vouch for it. Thus the law foresees circumstances in which the creation of additional material is necessary and recognises that course books can fall short in responding to all the requirements of the syllabus (or the teachers). In other words, it recognises the

²⁵ Law 47/2006 of August 28th, article 3, line b): “Manual escolar” “relevant didactic/pedagogical resource, even if not exclusive, of the teaching/learning process, designed per year or cycle, to support the autonomous work of the student, in order to contribute to the development of skills and the learning defined in the National Secondary Level Syllabus for English- Continuation level for the basic and secondary levels, presenting the corresponding information of the current programmes’ nuclear contents, as well as proposals for didactical activities and learning assessment, which may include work guidelines for the teacher.” (my translation)

²⁶ Law 47/2006 of August 28th, article 5, line 3- “Teachers can create their own didactical/pedagogical materials, in order to carry out the development of the programme’s contents and pedagogical objectives, as long as it does not imply supplementary expenses to the students.” (my translation)

need for extra material to comply with the syllabus requirements for the level in question, whenever the teachers feel there is room to deepen the topic or maybe because the class in question needs extra work.

The selection criteria are set out in Article 11²⁷ of the same Law, which determines that course books are assessed for their conceptual, linguistic and scientific accuracy and adequacy to the development of skills defined in the National Secondary Level Syllabus for English - Continuation level. It must also be in compliance with the programmes' contents, objectives, and current syllabus' guidelines and have didactic and pedagogical quality, namely regarding method, organisation, information and communication. The potential for reuse and adaptation to the validity period as well as quality of the material, namely weight and robustness are also considered. The assessment committees also take into consideration the constitutional principles and values, namely those of non-discrimination and gender equality and the social and cultural diversity of the students to whom the course books are addressed, along with the plurality of the school's educational projects.

In Ordinance No. 1628/2007 of December 28th, which defines the concepts and procedures for the formal adoption and distribution of course books, some other guidelines can be found in article 8²⁸, namely those concerning the characteristics of the target-audience and the surrounding environment, along with the social and cultural diversity of the school community. This paragraph means that in the process of choosing the course books for the following year, the students' and school communities' social and cultural backgrounds are an important component that the school boards should take into consideration. The material used in class

²⁷ Law 47/2006, article 11- **CrITÉRIOS DE AVALIAÇÃO E DECISÃO DAS COMISSÕES:** 1— Na avaliação para a certificação dos manuais escolares, as comissões consideram obrigatoriamente os seguintes critérios:

a) Rigor científico, linguístico e conceptual; b) Adequação ao desenvolvimento das competências definidas no currículo nacional; c) Conformidade com os objectivos e conteúdos dos programas ou orientações curriculares em vigor; d) Qualidade pedagógica e didáctica, designadamente no que se refere ao método, à organização, a informação e a comunicação; e) Possibilidade de reutilização e adequação ao período de vigência previsto; f) A qualidade material, nomeadamente a robustez e o peso. 2—As comissões de avaliação atendem também aos princípios e valores constitucionais, designadamente da não discriminação e da igualdade de género. 3—As comissões de avaliação atendem também à diversidade social e cultural do universo de alunos a que se destinam os manuais escolares, bem como à pluralidade de projectos educativos das escolas.

²⁸ Decree-Law no. 261/2007 of July 17th, article 8- **CrITÉRIOS DE Apreciação, selecção e adopção** 1 — Na avaliação para a adopção de manuais escolares, a realizar pelos departamentos curriculares ou conselhos de docentes nas escolas e nos agrupamentos de escolas, os critérios de apreciação, selecção e adopção de manuais certificados devem basear -se na adequação ao projecto educativo da escola ou do agrupamento de escolas, nomeadamente: a) Nas características dos públicos alvo; b) Nas características do meio envolvente; c) Na diversidade social e cultural da comunidade escolar.

must be relevant to the community, so its content should not be socially and culturally alienating.

The assessment criteria for the certification of course books are made clearer in the Annex of Order no. 29864/2007, where other important points are added regarding the contents of course books, in respect of citizenship education and values. Thus, in line 2c) we can read that course books must provide “a integração transversal da educação para a cidadania”²⁹ which is clearly in line with the National Secondary Level Syllabus for English - Continuation Level (2001: 3): “No contexto escolar, a aprendizagem de línguas assume, assim, um papel relevante na formação integral dos alunos, não apenas no que diz respeito aos processos de aquisição dos saberes curriculares, como também na construção de uma educação para a cidadania.”³⁰ In line 5 of Order no. 29864/2007, we can also read the criteria in terms of values. So in 5a) we find that course books can not make any reference to “commercial brands of services or products, which may constitute a form of advertising”. Line b) concerns any sort of discrimination or influence to discrimination, namely any sort of “(...) cultural, ethnic, racial, religious or sexual discrimination and respect the principle of gender equality.” Line c) determines that course books must not constitute “a vehicle of evident, ideological, political or religious propaganda.”(my translation)³¹

Through the analysis of these laws, it becomes clear that there is no specific ruling towards contemplating intercultural contents, either through pictures or texts, in Portuguese course books in general and language course books in particular. Such an oversight is a tremendous gap in the Portuguese legislation and considering not only the demands of contemporary foreign language policies, but also the demands of today’s globalised world, an urgent revision of these laws is advised and recommended.

²⁹ Order no. 29864/2007, Annex, line 2C)- “c) provide the transversal integration of citizenship education” (my translation)

³⁰ “In the school context, language learning thus takes on a relevant role in the students’ education/training, not only with regard to the acquisition processes of syllabus contents, but also to the construction of an education for citizenship.”(my translation) (Moreira, G. (coord.), 2001/2003: 3)

³¹ Order no. 29864/2007, Annex, line 5- 5) “Quanto aos valores: a) Não fazer referências a marcas comerciais de serviços e produtos, que possam constituir forma de publicidade, com excepção das informações relativas a produtos e serviços de natureza educativa, próprios do editor e adequados ao nível etário dos alunos a que se destina o manual, que devem em qualquer caso ser claramente separadas do conteúdo didático -pedagógico do manual propriamente dito; b) Não fazer ou induzir discriminações de carácter cultural, étnico, racial, religioso e sexual e respeitar o princípio da igualdade de género; c) Não constituir veículo de evidente propaganda ideológica, política ou religiosa.”

6.2 – Overview of the “Sociocultural dimension” objectives of the National Secondary Level Syllabus for English - Continuation level

The current National Secondary Level Syllabus for English- Continuation level outlines the importance of learning languages not only as an important and valuable asset in terms of communication with others but also in the foundation of a wholesome humane, democratic and civic education, against the background of a growing multilingual and multicultural Europe. Within the context of the school environment it is a fundamental part of a wider range of educational goals, which ultimately converges to the “construção de uma educação para a cidadania”³² (Moreira, G. (coord.), 2001/2003: 2). According to this document, the language learning process is part of a broader field that goes beyond the mere linguistic competences, where students are lead to the construction of their own identity via contact with other languages and cultures (idem). It points out that the growing importance of the English language in today’s international scenario has brought new demands in terms of language and culture contents, where the adoption of a more decentralised approach in detriment of the two traditionally focussed English varieties: American and British English, is recommended. Accordingly, it recommends that students are given the opportunity to get in touch “(...) com realidades linguísticas e culturais diversificadas, de modo a assegurar o desenvolvimento integrado das competências comunicativa e sociocultural, fundamentadas em atitudes, valores e competências promotoras da educação para a cidadania e de abertura e respeito pela diferença”³³ (ibid) Such recommendations are aligned with the aims of contemporary foreign language teaching policies.

The Syllabus introduces the learning goals at the beginning of each of the 3 syllabus components, videlicet “Text production and interpretation”, “Sociocultural dimension” and “English language” (ibid: 5). Within the scope and line of reasoning of this study, the “Sociocultural dimension” will be analysed as it entails the

³² “construction of an education towards citizenship” (my translation) (Moreira, G. (coord.), 2001/2003: 2).

³³ “Such option demands that students are given contact opportunities with diversified cultural and linguistic realities, so as to ensure the integrated development of the communicative and sociocultural competences, grounded in attitudes, values and competences which sponsor the education towards citizenship and openness and respect towards differences.”(my translation) (Moreira, G. (coord.), 2001/2003: 2).

intercultural and citizenship education goals laid out by the Syllabus and targeted in this study through the analysis of the imagery contents in the course books. The “Sociocultural dimension” provides the context for the development of the production and interpretation of language and for the development of intercultural competences. Thus it allows students to develop their general knowledge about society and their place in it. Students should be able to analyse the interactions among their society and between a wider context – Europe and the World (ibid: 21). So as to tackle all the cultural, social and economical changes sustained by globalisation and multiculturalism, the Syllabus proposes a set of 4 reference domains for the 10th and 11th grades (a total of 8), which best supports the development of a wholesome intercultural, critical, participative and civically aware identity, in a world coined by constant mutations where intercultural interactions are bound to occur. The learning goals sustained by this component include the development of a conscience of the students’ sociocultural universe and the way they relate to other sociocultural universes, the development of intercultural communication skills and the development of civic and ethical attitudes and values which will support a multicultural coexistence and understanding. (ibid: 24)

The 8 reference domains can be taken in any order and the sub-topics dealt with in each are open-ended and changeable. However, the competences that should be developed through these contents are fixed and should be reflected in the course books. The competences within the framework of the “Sociocultural dimension” include:

- openness to new experiences and ideas and other cultures and societies, showing interest in knowing and learning about them;
- the ability to relate his/her culture with others, putting his/her point of view and cultural values system under perspective and demonstrating ability to question stereotypical attitudes towards other cultures, peoples and societies;

- the adoption of a critical attitude towards information, demonstrating selection, assessment and adequacy skills. (my translation) (Moreira, G. (coord.), 2001/2003: 12-13 abridged)³⁴

Course books, which have been approved to be used at the secondary level, must ensure that the contents chosen observe not only the prescribed main topics but also the goals and competences that have to be developed through the exploration of the 8 units; otherwise they would fail to be in compliance with the National Secondary Level Syllabus for English- Continuation level. In Appendices 3 and 4 a copy of the reference domains for the 10th and 11th grades can be found.

³⁴ “Demonstra abertura perante novas experiências e ideias, e face a outras sociedades e culturas, manifestando interesse em conhecê-las e sobre elas realizar aprendizagens. Relaciona a sua cultura de origem com as culturas com que contacta, relativizando o seu ponto de vista e sistema de valores culturais e demonstrando capacidade de questionar atitudes estereotipadas perante outros povos, sociedades e culturas. Revela atitude crítica perante a informação, demonstrando capacidade de seleccionar, avaliar e adequar aos fins a que se destina” (Moreira, G. (coord.), 2001/2003: 12-13).

6.3 – Recommendations of the Portuguese National Council of Education (Conselho Nacional de Educação - CNE)

In 2001, the Portuguese National Council of Education established some recommendations concerning the issues of “Minorities, intercultural education and citizenship”³⁵. In this document, the role of schools as a privileged civic environment and a direct agent in the education of democratic citizens is stressed out. Furthermore, it points out that within the secondary level syllabus, the personal and social development must forcibly come from a reflection about the personal ‘self’ in a context of interaction with the environment, the school community, tradition, habits and the history and culture of the Portuguese people, respecting the regional and local diversity. This document continues by noting that such education transcends the Nation and the State so as to facilitate the feeling of belonging to broader cultural and physical spaces, which is seen as an important link to the construction of a world citizenship (CNE, 2001: 4390). Participative citizenship is also seen, according to this document, as the key to future success. It talks about the existence of a new school that prepares to a new citizenship where the educational goals lean towards human life and happiness in a plural nature and dimension (idem). The need to blur borders and to exercise citizenship according to whoever our neighbour is, respecting the right to emigration and immigration, are seen as determining factors that get people closer to supranationalism and multiculturalism.

Regarding the topic of cultural diversity, this document reinforces the idea that schools must be seen as catalysts in the process of promoting cultural equality by avoiding the predominance of one culture over others.

However, it also puts forward the idea that by giving emphasis to multiculturalism as an important factor in the interaction with other cultures, special notice should be given to the teaching of a European spirit. Even though it can be argued that behind each school system there is a political agenda, as outlined by Byram (1998: 92) “(...) in the European context, with all the changes which I do not need

³⁵ Conselho Nacional de Educação (2001), ‘Minorias, Educação Intercultural e Cidadania’, Recomendação nº1/2001 in Diário da República – II Série, nº57 – 8 de Março de 2001, pp. 4389-4392.

to enumerate, educational (...) policy also reflects not just general foreign policy but also a country's European policy.”, it also means that such dispositions can, in fact lead to the supremacy of a European identity, which clearly goes against the principles of an intercultural and civically aware education, even though the document includes several arguments pointing out the importance of educating without cultural restrictions, and ascertains that no culture is independent of other cultures or superior in itself.

So as to tackle the 'normalising' spirit of the traditional pedagogical training and educational process, the Council recommends the intervention of all educational agents, including the support of the Government, to help in the development of a more tolerant future society, grounded in an intercultural and civically aware education, which promotes not only knowledge but also the adoption of attitudes and behaviours towards the acceptance and respect of social and cultural diversity (CNE, 2001: 4392).

Finally, in order to support these goals, this document stresses the importance of the existence of appropriate syllabi and specific pedagogical materials, which include historical or cultural references considered fundamental to the development of a feeling of belonging, identity appreciation and openness to the intercultural dialogue (idem).

These recommendations are of the utmost importance in today's educational scenario, where a diversity of cultural identities are drawn together either face to face or virtually, for which young people must be prepared for the sake of a harmonious, tolerant and peaceful coexistence.

6.4 – Course books analysis - Methodology

In this section, the two most sold English course books in Portugal in 2008/2009 for the 10th and 11th grades, as indicated by the DGIDC (see table 2 below), will be analysed. All the pictorial content will be collated and the pictures that can be considered as promoters of an intercultural and civically aware dialogue in English language classes in line with the recommendations of the Portuguese National Council of Education and the National Secondary Level Syllabus for English - Continuation level in terms of social and intercultural competences will be verified. Drawing from my experience with Portuguese English course books, there is a predominance of images from a Euro-American lifestyle, namely through the inclusion of pictures of famous stars and teenagers in familiar contexts and activities. In my view, such predominance does not favour the proposed intercultural dialogue and contents in ELT for a more globalised, active and critical citizenship. Thus it is important to include pictures of other social and cultural worlds in the education of students; since course books constitute the main tool in ELT classes, they should support a shift in attitudes and help teachers in their task towards the education of intercultural speakers, constituting the basis of the “specific pedagogical material” the Portuguese National Council of Education refers in its recommendations.

A total of 631 pictures were identified in the two course books and analysed according to the cultural or sociocultural context they reflect. This led to the definition of three categories, into which the pictures were then divided:

- 1- Euro-American culture;
- 2- Other cultures;
- 3- Civic and social issues.

The development of intercultural competence presupposes, according to Byram (1997, 2000) four different components: attitudes, knowledge, skills and critical cultural awareness. Within the framework of intercultural communicative competence, all the other components are supported by critical cultural awareness, which refers to the ability to critically evaluate cultural practices in

one's own as well as in other cultures. Drawing from Byram, a competent intercultural communicator:

“(...) is someone who is able to see relationships between different cultures – both internal and external to a society – and is able to mediate, that is interpret each in terms of the other, either for themselves or for other people. It is also someone who has a critical or analytical understanding of (parts of) their own and other cultures – someone who is conscious of their own perspective, of the way in which their thinking is culturally determined, rather than believing that their understanding and perspective is natural” (Byram, 2000: 8-13).

In other words, an intercultural and civically aware speaker is someone with the ability to relate one's own cultural background to other cultures. It requires a critical awareness of one's own position and attitudes, and a critical understanding of (parts of) other cultures, as well as the ability to mediate between cultures. Such endeavour can be overwhelming for a teacher and thus the need of appropriate training and specific syllabi and pedagogical material. Course books should support teachers in their task of educating under this ethos. If to become an intercultural speaker the ability to mediate between cultures is required, along with some fairly good understanding of (parts of) other cultures, then the pictorial content of course books should prolong this undertaking by including culturally diverse and civically aware pictures that will allow students to develop their critical awareness.

The categories chosen are those which, according to this vision, best support an intercultural and civically aware atmosphere for the learning of English. The 2nd category “Other cultures” has been chosen by default, i.e., when analysing the 631 pictures, the lack of pictures which portrayed other cultures, was evident. Thus, the first category “Euro-American culture” refers to pictures that portray a well-known cultural reality. The vast majority of students relates or can easily identify famous people, especially famous actors and/or singers, who are mostly English speaking citizens. They portray a familiar, western way of life and are part of our culture as icons. Other examples include pictures of teenagers, films, music, gadgets, food, activities, objects, or anything that students can relate to as being part of their familiar, contemporary and media-constructed world.

Images of parts of the world which are non-English speaking, non-globalised and unfamiliar were placed under the category “Other cultures”.

The third category “Civic and social issues” refers to topics which are connected to citizenship education, such as the environment, social issues like racism, discrimination, xenophobia, the homeless, people with special needs, immigration; by and large, problems that affect society in general, whether locally or at a more global or even virtual level.

On request, the DGIDC (Direcção Geral de Inovação e Desenvolvimento Curricular) sent me a list with the three most sold English course books in Portugal, which is presented below (table 2):

DGIDC				
Ano Lectivo de 2008/2009				
Lista dos três manuais mais adoptados à disciplina de Inglês (continuação), conforme informação extraída da "Base de Dados de Manuais Escolares"				
Ano	Disciplina	Editora	ISBN	Título
10	Inglês (Continuação) - Form. Geral C. C. H. e C.T. (NOVO PROGRAMA EM 2003/2004)	Areal Editores, SA	978-972-627-945-7	Login 10
10	Inglês (Continuação) - Form. Geral C. C. H. e C.T. (NOVO PROGRAMA EM 2003/2004)	Porto Editora	978-972-0-40431-2	Sixteen + 10
10	Inglês (Continuação) - Form. Geral C. C. H. e C.T. (NOVO PROGRAMA EM 2003/2004)	Texto Editores, Lda.	978-972-47-3339-5	Link Up!
11	Inglês (Continuação) - Form. Geral C. C. H. e C.T. (NOVO PROGRAMA EM 2004/2005)	Areal Editores, SA	978-972-627-715-6	New Aerial 11º - Níveis 5/7
11	Inglês (Continuação) - Form. Geral C. C. H. e C.T. (NOVO PROGRAMA EM 2004/2005)	Porto Editora	978-972-0-40407-7	On-Line Reloaded 11º - Continuação - L.E. I e II
11	Inglês (Continuação) - Form. Geral C. C. H. e C.T. (NOVO PROGRAMA EM 2004/2005)	Porto Editora	978-972-0-40444-2	Screen 2 - 11º - Continuação - L.E. I e II

Table 2- 3 most sold English course books 2008/2009

I will analyse the course books “Log in 10” for the 10th grade and “New Aerial 11” for the 11th grade because they are the most sold course books for each grade.

6.5 – Collation of the pictorial content of the course books *Log in 10 and New Aerial 11*

In this section, each course book will be presented by unit and the number and category of the images found in each unit will be displayed.

6.5.1 – *Log in 10* - Units Overview

This course book is published by Areal Editores and the authors are Maria Emília Gonçalves and Angelina Torres, with linguistic revision by David Davis. It was published in 2007. The book has five units and the first (Unit 0 “My World”) works as a transition unit from the 9th to the 10th grade so that students can do some revision work. Unit 1- “A World of many languages” includes 3 parts (called “sets”):

1. “The importance of English”;
2. “Youth and languages” and
3. “Friends without faces”

The first part deals with the global spread of English and its future and it also includes a text that talks about the reason why so many people in the world learn English. The second part talks about English Country Schools, the different schooling levels and the European Youth Exchange. Part 3 discusses international pen and cyber friends and the media, with some emphasis given to the students’ TV and Internet habits.

Unit 2 is called “The World of Technology” and entails 3 parts:

1. “Technological Innovations”;
2. “Social changes” and
3. “Exploring new worlds”

The first part deals with inventions, discoveries, and the triumph of technology. It gives some film examples and later on asks students to write a film review on “The Pirates of the Caribbean”. In this part students are also invited to talk about the world of medicine, with particular interest on Telemedicine. The second part talks about technology at home and all the gadgets people are used to having at home, plus mobile phones and mp3 players and the “Gamer generation” which revolves

around videogames and teens. The 3rd part talks about space exploration, the moon landing and space tourism.

The 3rd unit is called “The Media and Global Communication” and, as before, the 3 parts are:

1. “Media Evolution”;
2. “The Internet and Global Communication” and
3. “Communication and ethics”

The first is related to the evolution of the mass media and its consequences, including the appearance of reality shows, and gives some examples of such shows. It also talks about the radio and expects students to discuss their usual habits in terms of the radio and its role on the students’ lives. The 2nd part begins by asking students about their internet habits, introduces some related vocabulary and commonly used Internet chat programs abbreviations. It also debates the impact the internet has brought on the world and the fact that we live in the information society. Communication and ethics puts forward the dangers related to the Internet and calls the students’ attention to that problem.

The last unit “Young people in the global era” follows the same pattern as the previous units and includes 3 sets:

1. “Today’s youth”;
2. “Young people’s languages” and
3. “Teenagers’ futures”

The entire unit deals with teen problems like “The life of a teenager”, “Young people in today’s world”, “Friends”, “Career info”, “How to find the job of your dreams”. It also deals with some issues like the fact that more young people have plastic surgery and British culture in terms of fashion styles. The book has a total of 304 pictures in its 240 pages.

6.5.2 – Log in 10 - Pictorial content analysis

Unit 0 – “My World” (pages 8 to 31)

Total no. of pictures: 37

Category 1 – Euro-American culture

No. of pictures – 36

Description – People, famous people, technology, activities, settings/locations, etc.

Examples:

WRITING >>

Writing an interview

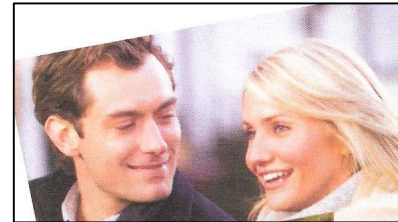
Imagine that you have the chance of interviewing Francis Obikwelu. Write the questions you would like to ask him and his possible answers.

You may ask:

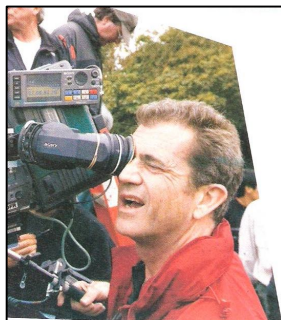
- full name
- age
- origin
- from soccer to athletics
- from Nigeria to Portugal
- top sprinter
- achievements
- ambitions



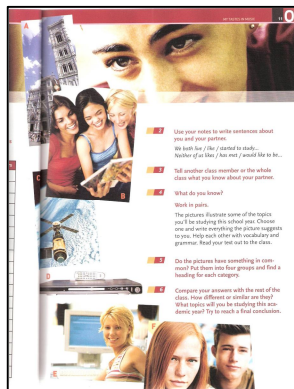
1- Log in 10 page 27- Francis Obikwelu (x3)



2- Log in page 15- “The Holiday” film- Jude Law and Cameron Diaz



3- Log in 10 page 20- Mel Gibson



Use your notes to write sentences about you and your partner.

We both like / like / started to like... Neither of us / like / would like to be...

Put another class member in the whole class what you know about your partner.

What do you know?

Work in pairs.

The pictures illustrate some of the topics you'll be studying this school year. Choose one and write something in the space suggested to you. Try to write with confidence and grammar. Read your text out to the class.

On the pictures have something in common. Put them into four groups and find a heading for each category.

Compare your answers with the rest of the class. How different or similar are they? What topics will you be studying this academic year? Try to make a final conclusion.

4- Log in 10 page 11



Answer these questions to see your general knowledge about athletics.

a) How many hurdles are there in the 400 mH?

b) How many events make up the heptathlon?

c) In what year were the first modern Olympics held?

d) Which athlete attempted to win 5 gold medals at the Sydney Olympics?

e) Which former athlete now coaches some of the UK's top athletes?

f) Approximately how many people could the Sydney Olympic stadium hold?

Unscramble the letters to find the names of Portuguese athletes. Then fill in the table below.

a) ARSO TOMA

b) RDOCAL PELLOS

c) DANANERF ROBBRE

d) DENA SEGOM

e) BOMNAC BOBBLELU

f) SANEVAS DANSEERTEN

Initials	Event

Beijing triathlon World Cup

5- Log in 10 page 23

Category 2 – Other cultures

No. of pictures – 0

Description – Non-English speaking, non-globalised and unfamiliar parts of the world.

Unit 1- “A World of Many Languages” (pages 32 to 83)

No. of pictures: 58

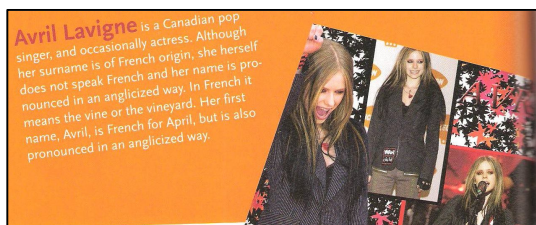
Category 1 – Euro - American culture

No. of pictures – 58

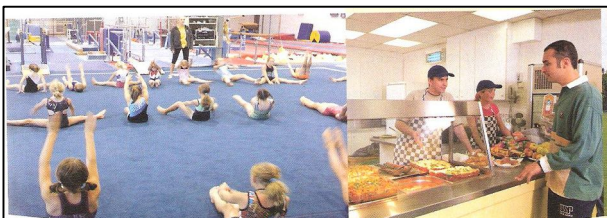
Examples:



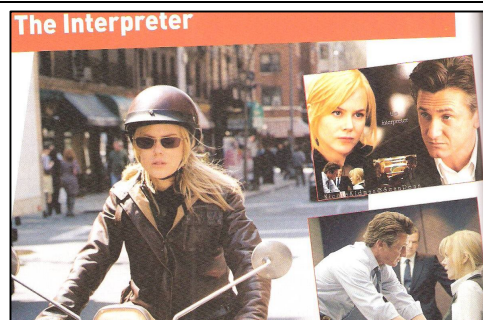
7- Log in 10 page 37- The Cure



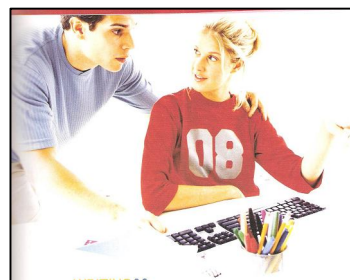
9- Log in 10 page 80- Avril Lavigne



11- Log in 10 page 54



8- Log in 10 page 44- “The Interpreter” film- Nicole Kidman and Sean Penn



10- Log in 10 page 49

Category 2 – Other cultures

No. of pictures – 0

Category 3 – Civic and social issues

No. of pictures – 0

This unit also features some famous people; Avril Lavigne on two pages and singer Sean Paul appears once more in this unit. On the second page of the unit, some flags of English speaking countries appear which the students are expected to label, match to the continent and identify the capitals of each country. The countries are the UK, the USA, Canada, Ireland, Australia, New Zealand, India and South Africa. Besides the above mentioned activities, there are no other exercises or activities that might suggest discovering the cultures of the not so well-known countries.

On page 45, there is a “Culture File” on the European Day of Languages where we can find two small texts explaining the origins and aims of this day (picture 12). After reading the texts, the students are invited to answer three questions about the importance of this day and of plurilingualism. The image accompanying the texts features speech bubbles with the inscription “Talk to me” in different unidentified languages. The main focus of this unit is on two countries: the UK and the USA, their flags and the linguistic differences between the two varieties of English. There is also a writing activity on page 63 which deals with youth accommodation in Britain. The rest of the pictures in this unit portray teenagers and activities that are usually associated with the western world. There are no pictures portraying civic and social issues or different cultures.

Log in 10- Unit 1 "A World of many Languages"

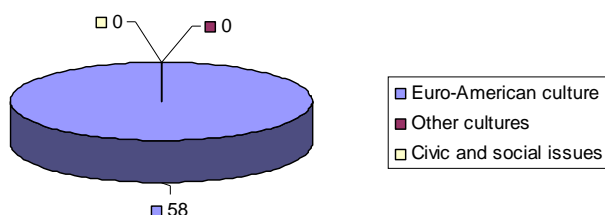
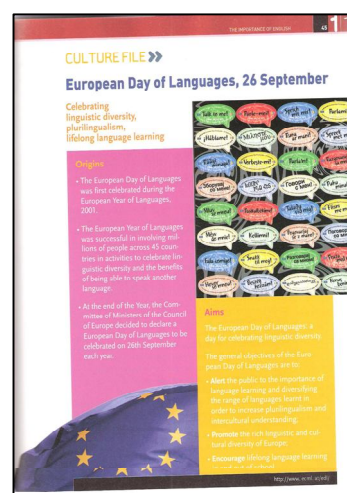


Fig. 55- Log in 10- Unit 1 “A World of many Languages”



12- Log in 10 page 45

By observing the pie chart above (fig. 55), the numbers clearly indicate, once again, the tendency towards a commonly and easily identifiable type of picture. All

the pictures in this unit fit the category “Euro-American culture”, as they all depict a western lifestyle, as exemplified by the pictures above. Regarding pictures portraying civic and social issues or culturally diverse realities, the total absence is notable.

Unit 2 – “The World of Technology” (pages 84 to 141)

Total no. of pictures: 103

Category 1 – Euro-American culture

No. of pictures – 103

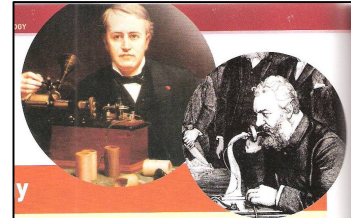
Examples:



13- Log in 10 page 100- “Pirates of the Caribbean” film- Johnny Depp, Keira Knightley and Orlando Bloom



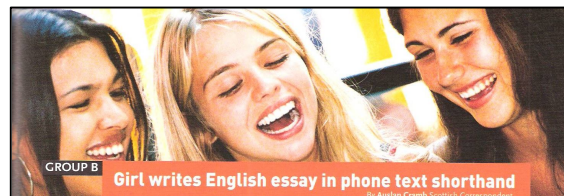
15- Log in 10 page 86



14- Log in 10 page 90- Thomas Edison and Graham Bell



16- Log in 10 page 122- REM



17- Log in 10 page 111

Category 2 – Other cultures

No. of pictures – 0

Category 3 – Civic and social issues

No. of pictures – 0

Technology is the main topic of unit 2 (“The World of Technology”); therefore the reference to gadgets is expected. To approach the topic, the authors chose some films and songs that illustrate the theme and they are all American or British. The people in this unit are European, American or African-American, and they are all portrayed as part of a western culture.

As in the previous units, there are no pictures that can be related to other cultures, ways of life or civic and social issues, as shown by the chart below (fig. 56). The totality of pictures fall under the category “Euro-American culture” (103=100%), which once again indicates the general tendency.

Log in 10- Unit 2 “The World of Technology”

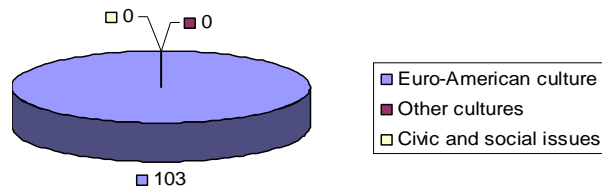


Fig. 56- Log in 10- Unit 2 “The World of Technology”

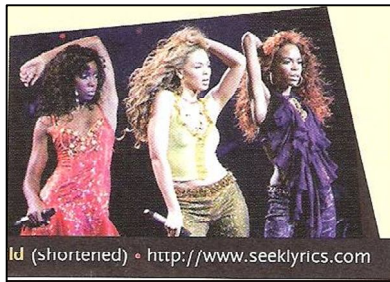
Unit 3 – “The Media and Global Communication” (pages 142 to 193)

Total no. of pictures: 69

Category 1 – Euro-American culture

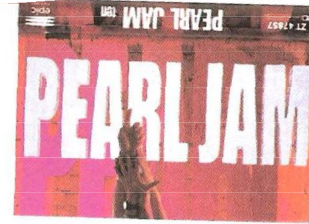
No. of pictures – 68

Examples:

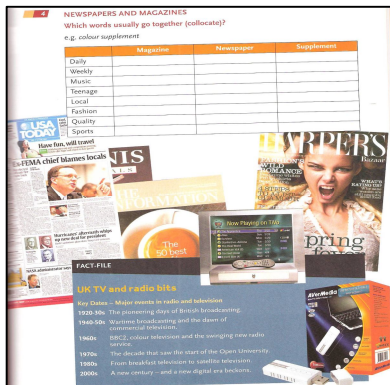


Id (shorteried) • <http://www.seeklyrics.com>

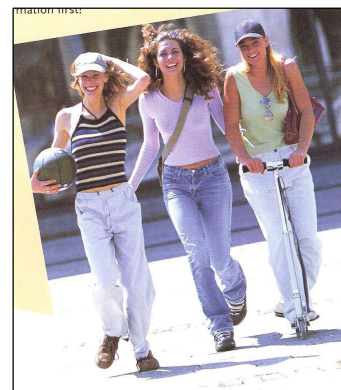
18- Log in 10 page 170- Destiny's Child



19- Log in 10 page 180- Pearl Jam



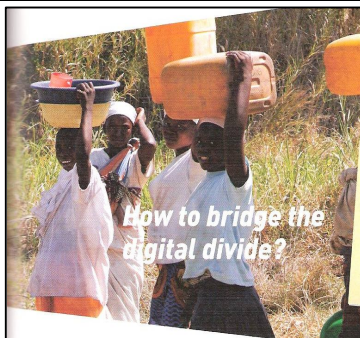
20- Log in 10 pages 144/147- British and American magazines and newspapers



21- Log in 10 page 167

Category 2 – Other cultures

No. of pictures – 1



22- Log in 10 page 179

Category 3 – Civic and social issues**No. of pictures – 0**

The Media is the main focus in Unit 3. There are some pages with pictures of American and British press and some fact-files about the UK's television and radio. The students are faced with a picture that may illustrate a different social reality for the first time on page 179. The picture is part of a writing activity under the heading "Solving problems" which concerns the digital divide between people who have easy access to computers and those who do not. In this case, the book invites the students to deal with the lack of computers in other continents, like Africa (as suggested by the picture), and how to solve that problem. Even though the fresh approach to the problems in Africa may be seen as stereotype breaking, the reality also includes other humanitarian problems that could have been dealt with, enhancing an atmosphere of intercultural and citizenship education. There are no pictures or texts on civic and social issues. Again, from the 69 pictures in this unit, 68 portray an identifiable western way of life, as illustrated in the pictures above. When observing the chart below, 99% of all pictures in this unit fall under the first category (fig. 57). 1% of the pictures represent a non-western lifestyle.

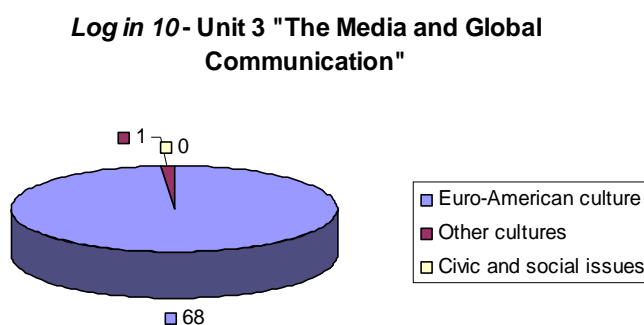


Fig. 57- Log in 10- Unit 3 "The Media and Global Communication"

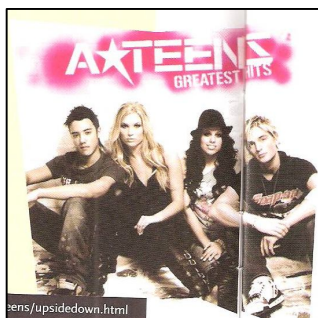
Unit 4 – “Young People in the Global Era” (pages 194 to 237)

Total no. of pictures – 37

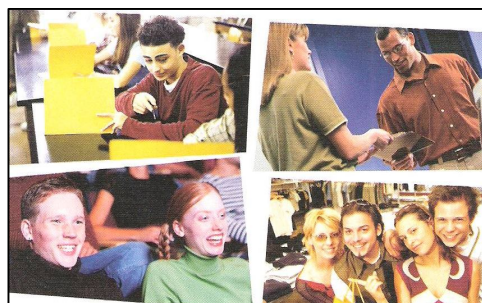
Category 1 – Euro-American culture

No. of pictures – 37

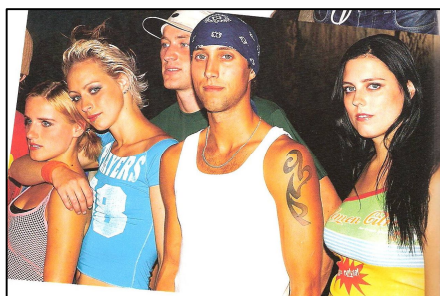
Examples:



23- Log in 10 page 218- A-Teens



24- Log in 10 page 196



25- Log in 10 page 214



26- Log in 10 page 201

Category 2 – Other cultures

No. of pictures – 0

Category 3 – Civic and social issues

No. of pictures – 0

Under the heading “Young People in the Global Era”, the last unit does not present any change when compared to the preceding units, regarding the images presented. The majority of the pictures in this unit portray Euro-American culture and people, as exemplified by the pictures in the table above and clearly shown by the numbers in the pie chart below (fig. 58). There is a total absence of pictures relatable to other cultures or civic and social issues of any sort. 100% (37) of the pictures are associated to a Euro-American lifestyle.

Log in 10- Unit 4 “Young People in the Global Era”

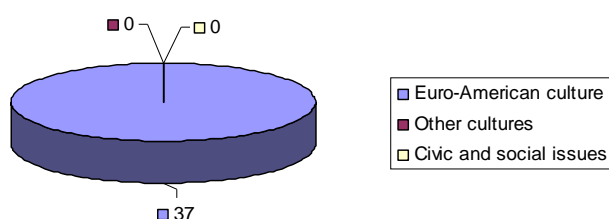


Fig. 58- Log in 10- Unit 4 “Young People in the Global Era”

6.5.3 – *Log in 10* – Conclusion

The pie chart below (fig. 59) presents an overview of all the pictures in the course book “Log in 10”. 302 out of 304 of the images in the book fall under the “Euro-American culture” category whereas only two are left for the two remaining categories: “Other cultures” and “Civic and social issues”. It becomes clear by the numbers presented that the most sold course book in Portugal for the 10th grade has little room for diversity in cultural and intercultural terms. In contrast to the guidelines of the National Secondary Level Syllabus for English and based on the pictorial content, English classes based on this course book are not a space that promotes cultural diversity, raises awareness of important civic and social issues or confronts students with different social and cultural realities. The use of imagery is fundamental, as explained above, to the education of intercultural speakers, whose skills must cross the mere linguistic barrier. An intercultural speaker is also a concerned, critical and active citizen who is aware of other social realities as well as his/her own and is prepared to deal with those differences, as put forward by Byram (1998: 96), when enumerating the skills of an intercultural speaker “(...) ability to evaluate, critically and on the basis of explicit criteria, particular perspectives, practices and products in one’s own and other cultures and countries.” With a total of 302 out of 304 pictures in this course book portraying Euro-American culture, English language classes, which, due to their nature, could become a fertile environment to contrast ideas, world views and realities, without proper and specific material, are reduced to a more systematic learning of vocabulary and grammatical rules.

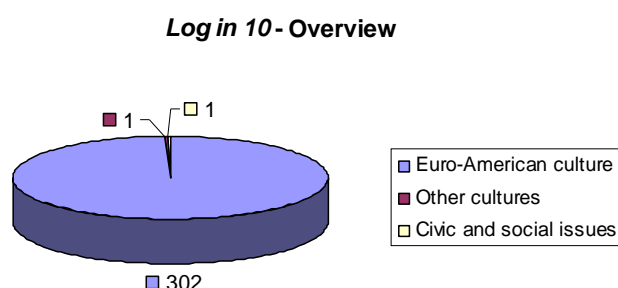


Fig. 59- *Log in 10*- Overview

6.5.4 – New *Aerial 11* - Units Overview

This course book was published by Areal Editores and the authors are Maria Emília Gonçalves and Angelina Torres, with linguistic revision by David Davis. It was published in 2007 and it comprises four modules:

1. “Our Surrounding World”;
2. “Young People and Consumerism”;
3. “The World of Work” ; and
4. “A World of many Cultures”.

Each module is consistent with the topics in the National Secondary Level Syllabus for English- Continuation level and the order of appearance has not been changed. Like the previous book (*Log in 10*), each module is divided into three parts.

Unit 1 “Our Surrounding World”, deals not only with environmental issues, but also bioethical issues and alternative lifestyles. Accordingly, the module entails three parts:

1. “Environmental issues”;
2. “Bioethical issues”; and
3. “Alternative lifestyles”.

The first part approaches the climate changes our planet has been suffering and the direct impact on the world and on the population. The first four pages of this part are background notes, where the students can find relevant information on the above mentioned issues. It raises awareness of Earth Day and talks about a concert by the Rolling Stones, which supported a cause: global warming.

Ecotourism is also dealt with and the text talks about its main advantages and disadvantages, and how this type of tourism is often touted as a panacea for sustainable development. Still under the same topic, there is a short text about endangered species, which talks about how humans are accountable for the disappearance of some of them. Part 2 deals with biodiversity, genetically modified food and Greenpeace’s efforts to raise awareness about this topic. Cloning is another subject and the students are invited to discuss several points that circle around this scientific breakthrough. Part 3 talks about alternative lifestyles, like

New Age travellers; the texts include opinions by some teenagers. Veganism is also dealt with and the book puts forward some reasons why some people choose this lifestyle.

Module 2 “Young People and Consumerism” includes three parts as well:

1. “Consumer society”;
2. “Marketing and advertising”; and
3. Ethics and protecting the consumer”.

The module starts off in similar fashion with 4 pages of background notes on the topics: the rise of consumer society and technology, the power of advertising, etc. The first part starts with “Consumer society” and the power that the advertising industry has gained in our society. Then it looks at behaviour patterns directly connected to this reality, like shopaholics. It also raises awareness on the subject by talking about the International Buy Nothing Day. Part 2 is more focused on the marketing and advertising industries and how they operate in order to get people to buy what they want; students are confronted with slogans and known brands and are asked to debate important issues. Part 3 talks about ethics in advertising and deals with topics like consumer protection and rights in the global market.

The module “The World of Work” includes:

1. “Time off”;
2. “Choosing a career path”; and
3. “The changing world of work”.

The first four pages give a wider scope to the topic at hand and provide background information for the students. The first part talks about the growing trend among young people who choose to take a year off before going to college. Furthermore, it includes a text about a teenager who decided not to go to college and to travel to Asia, instead. The title of the text is “The University of Life” and it has some accounts on his experience abroad. Part 2 has to do with finding the right job and the process people have to go through, like applying and going for an interview. The set also talks about the difficulties young people may experience when choosing a career and which are the careers of the future. Part 3 concerns the shifts that have been occurring in the world of work and how it affected some careers and created new ones.

The last module in the book is called “A World of many Cultures” and is subdivided into three parts:

1. “Cultural Diversity”,
2. “An Equal World”; and
3. “Voluntary Organizations”.

After the four pages of background notes on racism and cultural diversity in general and in the classrooms in America, the first set explores a Multicultural Society program in Australia. Some curiosities on the nomenclature used to classify Australian English and how the different types of English can be subdivided into several cultural backgrounds is dealt with. Afterwards it looks at the American society and debates what American culture is. Then it goes to New Zealand and talks about the Maoris and their origin, culture and heritage. Part 2 talks about racial tension amongst British youth and racial hatred and then looks at racial equality in America and biased treatment in some cases. Set 3 has to do with voluntary service, what it means to be a volunteer and how and who people can help. This topic is taken to an international level and an international development charity- “Students Partnership Worldwide” (SPW) is presented. It finishes with a language record on Aboriginal culture from A to Z and suggests a classroom project under the heading that the USA, Great Britain, Australia, Canada and New Zealand are a mixture of many different nationalities. For that purpose the students should choose one of those countries above mentioned and write about it, using pictures, photos and short captions for each.

The book has a total of 327 pictures in its 224 pages. In the contents outline, there are four pictures of people of different origins which will be found at the beginning of each module. In the first 9 pages there are 12 pictures, from which the earlier mentioned four are repeated. The rest of the pictures will be sorted out by unit.

6.5.5 – New Aerial 11 - Pictorial content analysis

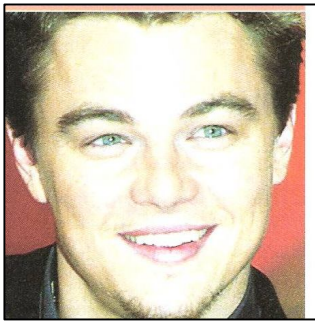
Module 1 – “Our surrounding world” (pages 10 to 61)

Total no. of pictures: 110

Category 1 – Euro-American culture
No. of pictures – 84

Description – People, famous people, technology, activities, settings/locations, etc.

Examples:



1- New Aerial 11 page 18- Leonardo DiCaprio



3- New Aerial 11 page 49- U2



4- New Aerial 11 page 45



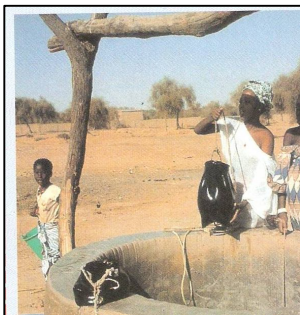
2- New Aerial 11 page 25- Rolling Stones



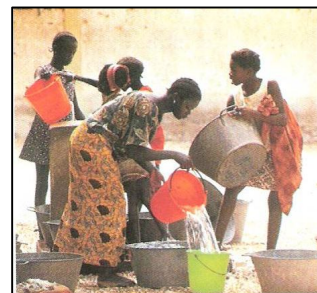
5- New Aerial 11 page 28

Category 2 – Other cultures	Description – Non-English speaking, non-globalised and unfamiliar parts of the world.
No. of pictures – 2	

Examples:



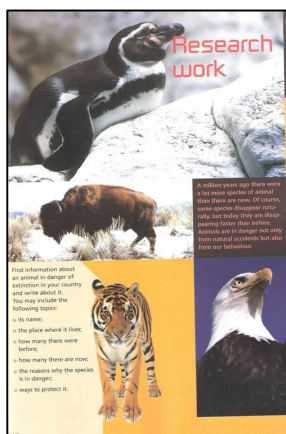
6- *New Aerial 11* page 27



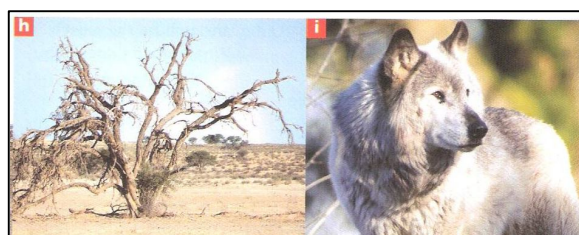
7- *New Aerial 11* page 20

Category 3 – Civic and social issues	Description – Social issues, the environment, etc
No. of pictures – 24	

Examples:



8- *New Aerial 11* page 33



9- *New Aerial 11* page 16

This is a module dedicated to the environment, thus there are many pictures of animals (14) and environmental landscapes (10), amounting to a total of 24 pictures which fall under the category “Civic and social issues”.

Despite the photos that portray a culturally diverse reality, in this case in Africa, there are no pictures that raise any social awareness to different social issues besides the environmental topics already mentioned above.

Overall, the 26 pictures fall short in comparison to the 84 which portray a more Euro-American civilisation.

The exercise on page 27, which is illustrated by the picture of a woman and child getting water from a well in Africa, is a very good example of how it is possible to incorporate an intercultural and civic nature in exercises, where the main focus is the correct conjugation of verb tenses (10- *New Aerial 11* page 27).

Through gapped sentences, in which students put the correct verb tense, there is a lot of information about global warming and food shortages in poor countries. Despite these exceptions, the numbers in the chart below (fig. 60) show that 84 (76%) of all pictures represent a Euro-American lifestyle.

For the first time we have 2 pictures that portray a culturally diverse lifestyle, though, when compared to the total of 76%, it becomes almost irrelevant.

PRACTICE

1 Complete with the correct form of the verbs.

GLOBAL WARMING FACTS

a) The world ____ (get) hotter because we burn too many fossil fuels.

b) The sea level ____ (rise) by one metre before the end of this century.

c) Experts think that by 2080, 25% of coastal towns around the world ____ (flood; passive).

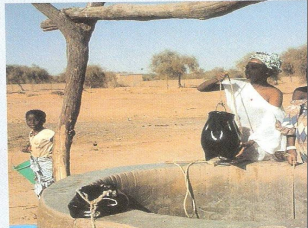
d) Food ____ (be) more expensive and ____ (there to be) less food for people in poor countries.

e) Global warming doesn't mean that we ____ (have) nicer weather. Europe ____ (have) more rain.

f) Some areas ____ (become) drier by the end of the century.

g) Some people in poor countries ____ (probably/starve) because it ____ (be) too hot to grow crops in these countries.

h) The situation isn't likely ____ (change) in the near future.



10- *New Aerial 11* page 27

New Aerial 11 - Module 1 "Our Surrounding World"

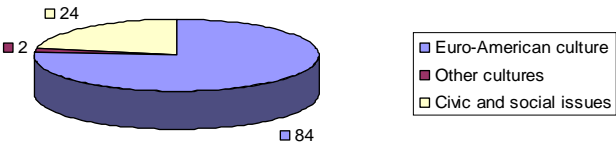


Fig. 60- *New Aerial 11*- Module 1 "Our Surrounding World"

Module 2 – “Young People and Consumerism” (pages 62 to 111)

Total no. of pictures: 67

Category 1 – Euro-American culture

No. of pictures – 66

Examples:



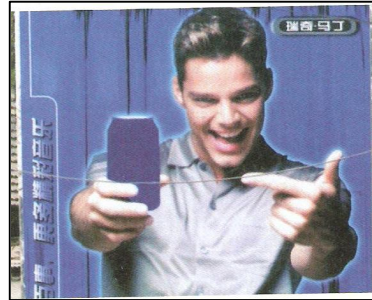
11- New Aerial 11 page 80- Madonna



13- New Aerial 11 page 62



15- New Aerial 11 page 75



12- New Aerial 11 page 111- Ricky Martin



14- New Aerial 11 page 73



16- New Aerial 11 page 84

Category 2 – Other cultures

No. of pictures - 1



17- New Aerial 11 page 85

Category 3 – Civic and social issues

No. of pictures – 0

This module was abundant in pictures portraying typical western societies, as consumerism is standardly associated to western civilisation. Once more It comprises 4 pages with background notes providing a general overview of the topic. There are not many famous people portrayed in this module; even though one of them (Ricky Martin) is Puerto Rican, sings in English and achieved his success in the USA, both (Madonna and Ricky Martin) are recognisable pop icons connected to American culture. Simultaneously, there are many pictures of brands or logos, a total of 22, from food to fashion products, cars, videogames and food chains, like MacDonald's, Coca-Cola, Pizza Hut, Lacoste, etc. Under Portuguese Law, such advertisement is forbidden by Order no. 29864/2007, Annex, line 5.

The only picture that refers to a different culture can be found on page 85 (as seen in the example- image 17 - *New Aerial 11* page 85) but it is merely circumstantial, as there is no related development activity. No pictures that approach civic and social issues were found in this unit.

Once again, from the 67 pictures in this module, 66 portrayed a western way of life and, hence belong to the category "Euro-American culture", either through people, products or activities, which translated into percentages comes to the total of 99%, as illustrated by the chart below (fig. 61). The category "Other cultures" is left with only one picture out of a total of 67.

New Aerial 11 - Module 2 "Young People and Consumerism"

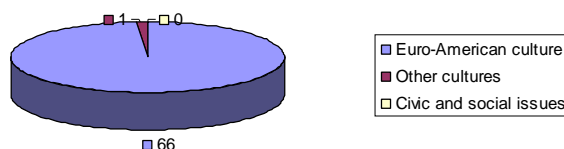


Fig. 61- *New Aerial 11* - Module 2 "Young People and Consumerism"

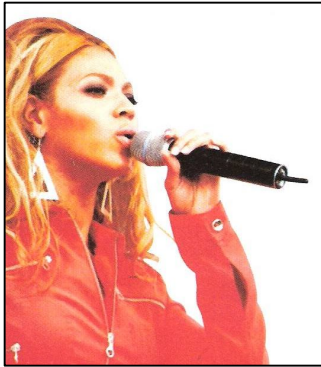
Module 3 – “The World of Work” (pages 112 to 169)

Total no. of pictures: 79

Category 1 – Euro-American culture

No. of pictures – 74

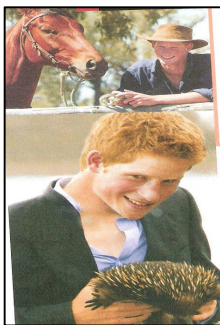
Examples:



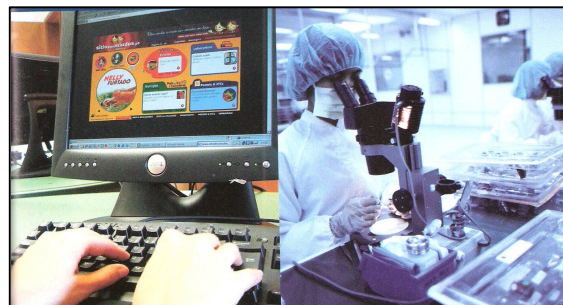
18- *New Aerial 11* page 138- Beyoncé Knowles



19- *New Aerial 11* page 147- Scarlett Johansson and Johnny Depp



20- *New Aerial 11* page 120- Prince Henry of Wales (x2)



21- *New Aerial 11* page 143



22- *New Aerial 11* page 139

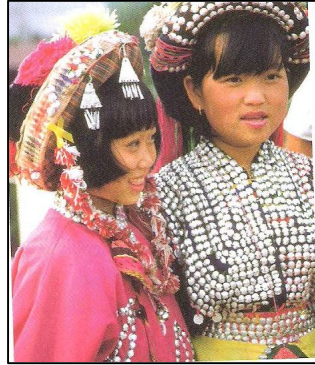
Category 2 – Other cultures

No. of pictures – 5

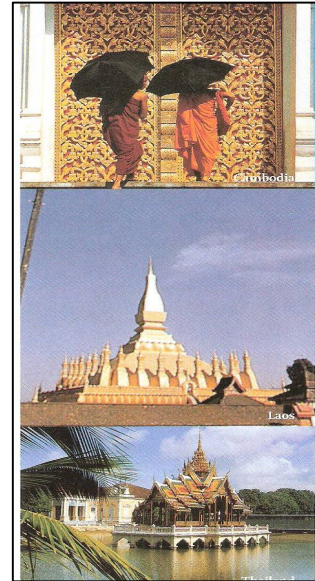
Examples:



23- New Aerial 11 page 126- Vietnam



24- New Aerial 11 page 128



25- New Aerial 11 page 128- Cambodia, Laos and Thailand

Category 3 – Civic and social issues

No. of pictures – 0

This module included some pictures of non Euro-American cultures, as displayed in the examples above. They illustrate a text about a teenager who took a year off to travel to Asia. The pictures are from Vietnam, Cambodia, Laos and Thailand and the text is a personal account of the young man's journey and how he realised what it felt to be part of a minority, how, after a while, he loved being the only white man in the street and how that experience allowed him to understand the immigrant population at home.

This module is also abundant in famous people, but once again they are all from the USA or the UK. There is also a song by Peter Gabriel that is used as a classroom activity.

Even though the pictures from non-English speaking, non-globalised and unfamiliar countries can be used to support citizenship and intercultural education, no pictures on civic and social issues were found.

From the 79 pictures, only 5 escape the mainstream of western patterns present in this module (fig. 62). 74 (94%) images show once more the incidence of Euro-American culture, leaving 5 (6%) pictures to the category “Other cultures”.

New Aerial 11- Module 3 "The World of Work"

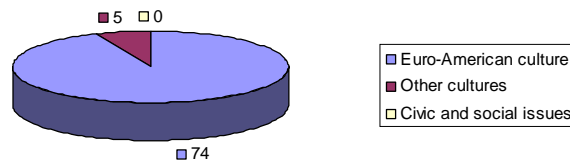


Fig. 62- *New Aerial 11- Module 3 "The World of Work"*

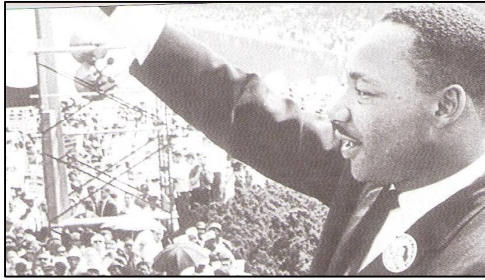
Module 4 – “A World of Many Cultures” (pages 170 to 219)

Total no. of pictures: 71

Category 1 – Euro-American culture

No. of pictures – 58

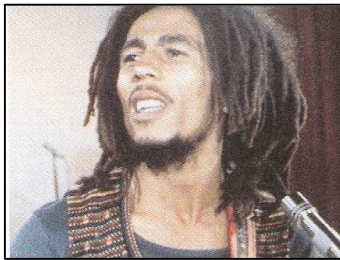
Examples:



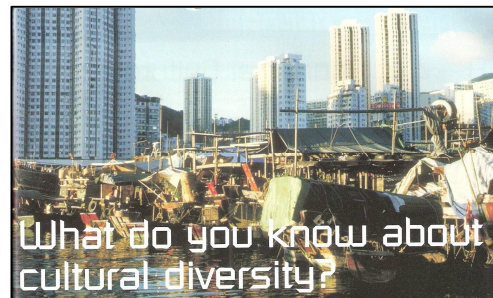
26- New Aerial 11 page 175- Martin Luther King, Jr.



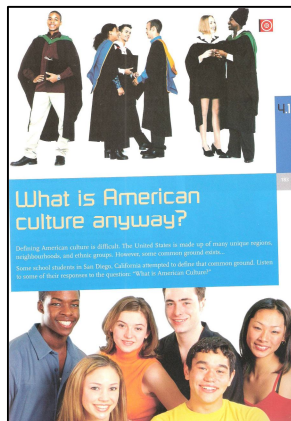
27- New Aerial 11 page 185- John F. Kennedy



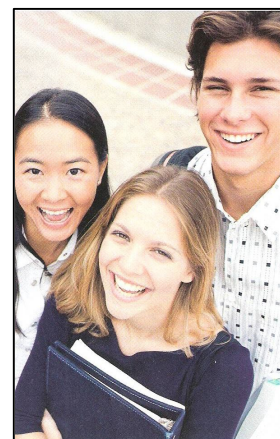
28- New Aerial 11 page 200- Bob Marley



29- New Aerial 11 page 215



30- New Aerial 11 page 183



31- New Aerial 11 page 178

Category 2 – Other cultures

No. of pictures – 12

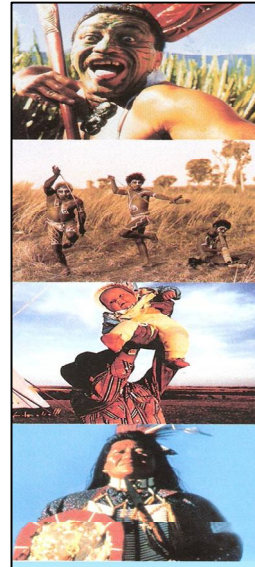
Examples:



32- New Aerial 11 page 172



33- New Aerial 11 page 178



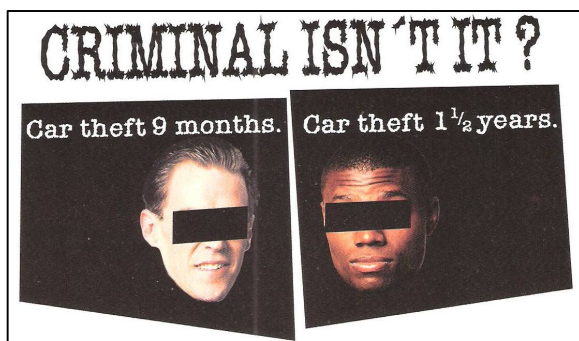
34- New Aerial 11 page 176



35- New Aerial 11 page 177

Category 3 – Civic and social issues

No. of pictures – 1



36- New Aerial 11 page 199

Under the title “A World of many Cultures”, the final module presents 12 pictures that fall under the category “Other cultures”. After the habitual four pages of background notes, where students can find information on cultural diversity in general and in the classroom, and on racism, which fills two pages, this course book takes a look at Australia and provides some information on the Multicultural Society programme and what students can expect from a stay organised by this society. After the text, we can find a table with some curiosities about the Australian English varieties. The differences between American and British English are also addressed, along with American culture. New Zealand and the Maoris feature in three pages, where the students have the opportunity to learn more about the history of this people. It goes on to talk about racial tension amongst British youth and racial equality in America. The issue of the melting pot is addressed in both texts and the immigrant culture is a focus point as well. The song “Get up, stand up” by Bob Marley is used for a gap filling activity and listening comprehension. The last section is dedicated to “Voluntary Organizations” and students can learn what it means to be a volunteer. The pictures are mostly connected to Africa and catastrophe scenarios.

In this module there is a picture that can be discussed in classroom which approaches the topic of racism and biased justice; a white man and a black man who have committed the same crime receive different sentences, and we are led to understand that this is because of the colour of their skin.

New Aerial 11- Module 4 "A World of Many Cultures"

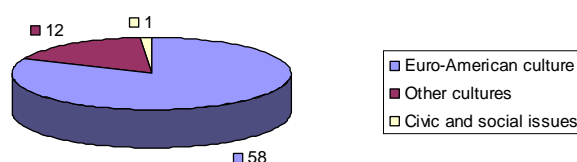


Fig. 63- New Aerial 11- Module 4 “A World of Many Cultures”

Even though this is a module that talks about a world of many cultures, of the 71 pictures, 58 portray a Euro-American lifestyle. Some pictures include a mixture of people from different origins, but they are portrayed as completely emerged in a western lifestyle, either through their clothes, hairstyles, activities, the equipment

they are using or the contexts in which they are included. Looking at the chart for this unit (fig. 63), a decrease in the quantity of pictures under the category “Euro-American culture” is registered (58) giving more room to pictures under the category “Other cultures” (12). One picture portrays a debatable civic issue: biased treatment based on the grounds of race. Even though there seems to be a small change in percentages, this scenario does not seem so positive if we consider the title of this unit. 82% of the pictures is still quite a large number when dealing with the topic of cultural diversity. The remaining pictures take up a role of folkloric display of eccentric behaviour when compared to the supremacy of Euro-American lifestyle imagery, which is the opposite of the preambles of intercultural education and citizenship awareness.

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6.5.6 – *New Aerial 11* - Conclusion

The chart below allows a clear overview of all the pictures in the course book “*New Aerial 11*” (fig. 64). Drawing from the previous charts, the highest number (282) belongs to the category “Euro-American culture”, followed by the category “Other cultures” (20) and “Civic and social issues” (1). When compared to the overview chart for “*Log in 10*” (fig. 59) a slight decrease in the number of pictures under the category “Euro-American culture” is noted (*Log in 10*- 302/*New Aerial 11*- 282). In terms of pictures under the heading “Other cultures”, this course book contains a higher number of pictures that do not portray a Euro-American lifestyle. Similarly to *Log in 10*, this course book is dominated by famous people from the USA.

The shortage of pictures under the category “Other cultures” in the course book *New Aerial 11* makes such diversity a minority, which alienates students from understanding the importance of embracing social and cultural minorities as part of the world cultural heritage and treating differences with respect.

***New Aerial 11* - Overview**

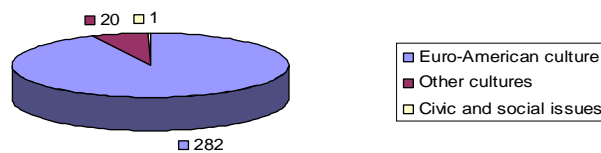


Fig. 64- *New Aerial 11*- Overview

6.6 – Intercultural imagery in Portuguese course books - Conclusion

The use of course books in classes was dealt with in the questionnaires handed out to students and teachers. From the results, it is clear that course books are used every day by most teachers, as referred to above. In terms of cultural contents, teachers confirmed that the cultural contents are very important in ELT, as 58% of the sample agreed (52% somewhat and 6% fully) that the cultural contents of the course books meet their expectations (fig. 43). However, 70% of teachers admitted that they felt the need to prepare additional teaching materials (fig. 42). The students, for their part, revealed a consensus in terms of wishing to learn about other cultures and peoples, which is seen as a valuable asset in English classes, an opinion also shared by teachers. But when asked about the cultural contents of the books, 54% of students fully (18%) or somewhat agreed (36%) that those are usually connected to English speaking countries (fig. 20). Students did not deny that they dealt with cultural contents in classes, but when asked what material they used to address such topics, 84% agreed (42% fully and 42% somewhat) that they used the course book (fig. 19). Considering the results of the course books' analysis and regarding images as a means of sensitising towards other cultures, the pictorial content of these course books is found not to reflect what could be considered a diversified and interculturally aware educational environment. In terms of citizenship education, 65% of students totally (25%) or somewhat (40%) agreed to dealing with such issues in classes (fig. 18). At the same time the majority of teachers surveyed also considered citizenship education an area of ELT. However, the results of the questionnaires seem to be contradictory when comparing some questions. The vast majority of teachers agreed that citizenship education is an area of ELT (fig. 39) and that intercultural education is essential in English classes. Most of them also agreed that if a student learns how to communicate with other cultures and understands and tolerates differences in other cultures, he/she is a 'better' citizen (figs. 36 and 37). With the right material to work with, English classes could become a window to the world as they allow contact with other realities which are different from the students'. English classes are for some students the only opportunity they have to

meet and deal with other cultural realities. It is the teachers' job to promote citizenship education, but in order for that task to be carried out, students have to have the opportunity to step out of their own culture and experience a culturally decentred environment, which directly contributes to the education of concerned and active citizens. Citizenship education can take many forms, whether it is about feeding people, being aware of the hole in the ozone layer, caring for disabled citizens or extending a helping hand to our foreign neighbour, who does not understand the everyday 'routines' of a still unknown country. Thus students are able to learn about other people and learn how to cope with differences that go beyond language - cultural differences that often interfere with communication.

The course books under analysis follow the topics prescribed by the Syllabus. They are divided into 4 main units; however the course book for the 10th grade, *Log in 10*, includes an extra unit (Unit 0- "My World") which works both as a revision unit and introduction chapter.

Regarding the cultural contents, the majority of students claim that most cultural contents concern English speaking countries (fig. 20), as confirmed through the analysis of the pictures in the two most sold course books in Portugal. But, as stated by Byram in Risager (2006: xii), "The focus, (...), is not the geographical language area where a language is spoken (...) but the worldwide networks in which languages are to be found and through which they flow. We should be studying texts produced by all kinds of language users, for all kinds of purposes." If most teachers affirm to use the course book every day (fig. 41), the teaching of English based solely on course books does not meet the parameters of an interculturally and civically aware education, forcing teachers to often prepare additional teaching materials, whenever they want to approach such topics in the classroom (figs. 21 and 42). Somehow, the traditional concept of learning English, where the formal teaching of grammatical contents is favoured over a broadly based, diversified and interculturally oriented approach, is still the most appreciated form of learning English, a language that is considered above all a functional tool and asset in the job market, as showed by 87,6% of students, who stated that learning English could someday help them to find a job.

The results show that the prevalence of one single world view is dominant in almost every page of both books, as displayed below in fig. 65. This is made clear by the percentage attributed to pictures portraying a Euro-American lifestyle, which comes to the total of 93% in both books; the category “Civic and social issues” corresponds to a total of 4% and “Other cultures” is left with 3% (fig. 65).

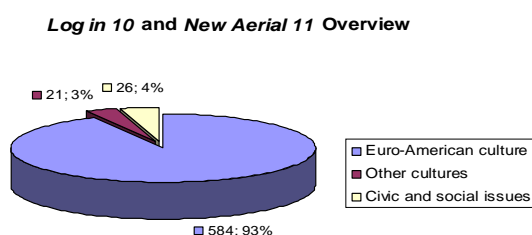


Fig. 65- Log in 10 and New Aerial 11

In the light of these results, we can conclude that, in terms of image content, the two most sold course books in Portugal are dominated by Euro-American culture. Culturally demanding image content could challenge students to think differently about themselves and the rest of the ‘unglobalised’ world. The confrontation of meeting ‘Others’ and putting their own cultures into perspective does not take place, as far as pictorial contents in course books are concerned, which is one of the challenges of an intercultural education and what is expected of an EFL class, as underlined by the National Secondary Level Syllabus for English - Continuation level and drawing from the recommendations of the Portuguese National Council of Education. Pictures are important, otherwise English course books would not be filled with so many - around 300 in each book. With an average of 200 pages per book, this means that there is not any page devoid of visual content. If pictures convey ideas and world views, then the pictures used in these course books convey one single, mainstream and dominant vision of the world. It may be argued that most teachers feel uncomfortable due to lack of personal knowledge, to deal with unfamiliar cultures. Such design has to change since teachers also become learners in this process, as pointed out by Guilherme (2002: 206) “A critical approach to both native and foreign cultures, that is, the development of critical cultural awareness, should be, for both learners and teachers as learners, a continuum (...).” Teachers of foreign languages need to be educated about

matters of citizenship and intercultural education, and the lack of training in this area is evident as they work with “issues of identity, difference, equality, equivalence, and equity, and are responsible for the preparation of democratic global citizens/intercultural speakers” (Guilherme, 2002: 207).

Even though the course books under analysis seem to follow the contents recommended by the National Secondary Level Syllabus for English - Continuation level, they fail to develop the competences proposed for the “Sociocultural dimension”. In fact, these appear to have been confused, as course books have fallen into the trap of mistaking contents with competences. After the analysis of the questionnaires, we can conclude that teachers seem to have fallen into the same trap, as 58% stated that the cultural contents of the course book meet their expectations (fig. 43). The sociocultural contents of the syllabus serve to develop the sociocultural competences, as referenced above. The main topics (the 8 units) are the ones selected for exploration by the syllabus which can be subjected to alterations, as opposed to the proposed competences, which are prescribed and part of the National Secondary Level Syllabus for English - Continuation level in Portugal. From the analysis of the pictures in the two most sold course books for the 10th and the 11th grades, it becomes clear that, even though the topics are in compliance with the Syllabus, these are not capable of developing the relevant intercultural and civic competences. The predominance of Euro-American culture in the pictorial contents of these course books does not constitute the culturally diversified ethos required for an intercultural and civically aware education, thus failing to live up to the objectives of the National Secondary Level Syllabus for English: the development of intercultural communication skills, openness to new experiences and ideas and other cultures and societies, showing interest in knowing and learning about them, the ability to relate his/her culture with others, putting his/her point of view and cultural values system under perspective and demonstrating ability to question stereotypical attitudes towards other cultures, peoples and societies and the adoption of a critical attitude towards information, demonstrating selection, assessment and adequacy skills (Moreira, G. (coord.), 2001/2003: 12-13). Because, “Although course books are designed

explicitly for the teaching of English language they are also highly wrought cultural constructs and carriers of cultural messages”, as pointed out by Gray (2002: 152). So as to follow the fine aims of an interculturally oriented language teaching ideology, it is of paramount importance to review course books and pedagogical approaches which will best prepare students to deal with and face up to the challenges of today’s borderless global village, for the sake of a more tolerant, respectful, civic and peaceful world, as clearly put by Guilherme (2002: 209) “(...) Critical pedagogy, Cultural Studies and Intercultural Communication are (...) the main interdisciplinary areas upon which foreign language/culture education should rely. They should themselves be included in the subjects that deal with the teaching/learning about foreign languages (...)”.

In today’s multicultural landscape, it becomes clear that the world needs intercultural and civically aware speakers for the sake of a more tolerant, understanding and peaceful global society.

7 – Conclusion

In Portugal, English is a compulsory subject in the “*formação geral*” for the 10th and 11th grades. In recent years it has also become part of the primary school activities, although on a non-compulsory basis. English is perceived as an advantage that will provide a better future for Portuguese citizens, as reminded by our Prime Minister Eng. José Sócrates: “As famílias queriam, as crianças gostam e nós seremos um país melhor daqui a uns anos, quando houver mais portugueses a falar inglês. Seremos um país mais competitivo e cosmopolita.”³⁶

The surveyed students also support this view with 87,6% of them confirming that learning English can help them to find a job (fig. 22).

Regardless of the effectiveness of knowing a foreign language such as English in terms of personal advantage when looking for a job, for example, as stated by 87,6% of the surveyed students, the fact remains that ELT has to meet other goals, besides the mere structural and linguistic ones. Being a competent intercultural speaker means knowing how to operate not only at a local level but also at a global one. The implications of this goal are not always straightforward and easy to identify, because we are dealing with the “complex interactions between global and local forces”, as put by Pennycook (2003: 3). For many students, English classes might be the only place where they have access to other cultures and ways of seeing the world, as stated above, under the guidance of a professional who is aware of the importance of educating for citizenship and for intercultural understanding and peace. For teachers, it is important to understand that there is room for improvement and that English is not just a compulsory language subject. It is considered the *lingua franca* of the globalised world and by this term is meant the accepted language of communication between people of different countries for business and relational purposes.

Such a role cannot be carried out without some assistance, thus the existence of course books and their importance in the teaching of any subject. It is a tool

³⁶ <http://www.recursoseb1.com/portal3/index.php/noticias/geral/13/144-socrates-qvery-impressedq-com-generalizacao-do-ingles-no-1ociclo.html> retrieved on 26th May 2009 - “Families wanted it, children enjoy it and we will be a better country when in a few years time, more Portuguese people speak English.”(my translation)

shared by both teachers and students on a daily basis, as showed by the results of our questionnaire where 79% of teachers admitted to using the course book in this way (fig. 41). If the supply of extra material is constrained, then course books are the only tool used in English classes. Furthermore, and drawing from my experience, it is perceived by parents that when money has been spent on school books, then they should be used. Against this backdrop, English course books become relevant means of transmitting information in ELT classes, thus making it a fundamental tool. Furthermore if a change in the approach to the teaching of English is to occur, then course books will have to entail such orientations. In the context of language teaching and following the guidelines of the National Secondary Level Syllabus for English, course books should entail social and cultural diversity as a reflection of the changing nature of communities and as a way of promoting active and engaged citizenship. As the National Secondary Level Syllabus for English - Continuation level puts forward in the following passage:

“Com efeito, a aprendizagem de línguas inscreve-se num processo mais vasto, que ultrapassa a mera competência linguística, englobando aspectos ligados ao desenvolvimento pessoal e social dos alunos, levando-os a construir a sua identidade através do contacto com outras línguas e culturas. Aprender línguas favorece o desenvolvimento de uma postura questionante, analítica e crítica, face à realidade, concorrendo para a formação de cidadãos activos, intervenientes e autónomos.”³⁷
(Moreira, G. (coord.), 2001/2003:3).

The language learning classroom emerges as a broader setting where students are able to experience other cultures and raise important issues to be discussed during classes, while, at the same time, they can be learning how to cope with and respect differences in cultures. If the National Syllabus clearly recommends intercultural education as one of the objectives of foreign language education, course books are an important tool towards reaching that objective, as their role is made clear in Decree-Law 261-2007 of July 17th in the following passage: “(...)

³⁷ “Indeed, language learning is part of a broader process, which goes beyond the mere linguistic competence, by involving matters connected to the students’ personal and social development, which will lead them to build their own identity through contact with other languages and cultures. Language learning promotes the development of a questioning, analytical and critical attitude towards reality, and this way contributing to the formation of independent, participant and active citizens” (my translation) (Moreira, G. (coord.), 2001/2003: 3).

course books (...) are still a fundamental teaching-learning tool in institutionalised practice”³⁸ (my translation).

As indicated in the guidelines of the National Secondary Level Syllabus for English – Continuation level, the teaching of English is closely connected to the “(...) encontro de línguas e culturas, nomeadamente o surgimento de novas práticas de convivialidade, de mobilidade social e de padrões comunicacionais, em que a língua inglesa assume uma posição relevante como meio de acesso à comunicação e ao intercâmbio com outros povos”³⁹ (Moreira, G. (coord.), 2001/2003: 22). With the creation of a united Europe, it became important to sponsor the spirit of a European citizenship, as referred by the recommendations of the Portuguese National Council of Education. Moreover, as mentioned before, educational policies tend to reflect the country’s political agendas. With the announcement of a united Europe, people can either be in favour of a harmonious coexistence, for the sake of progress and sustained development or against it, defending national symbols or claiming a loss of identity within the agglomerate of so many countries sharing a space and one political, technological, financial, etc ideology. An important effort has been made towards the upholding of a European citizenry and it is still an ongoing process. However, the path of a united Europe has often been connected with that of a United (States of) America and in many ways, mostly because of the media, our cultures seem, from a distance, very similar, even though, when looked at a closer range, idiosyncrasies are evident and culturally diverse. Exposing students to a far ranged approach of a Euro-American culture will not help them in their decentring process towards the development of a more global, intercultural and civically aware identity. Rather, it will always give them more of what they are already used to seeing every day through other mediums besides school. Students need to be challenged and faced with other, unfamiliar experiences and realities so they can truly become intercultural speakers of English for citizenship.

³⁸ Decree-Law no. 261/2007 of July 17th- “Esse compromisso fundamentou -se no reconhecimento de que os manuais escolares, apesar da prevalência de uma cultura pedagógica que preconiza a produção e adaptação dos materiais de ensino diferenciados que possam responder à singularidade de cada escola, de cada turma ou mesmo de cada aluno, e da mais recente difusão de recursos didáticos complementares em novos suportes ou por novos meios, continuam a ser na prática instituída um instrumento fundamental do ensino e da aprendizagem.”

³⁹ “(...)encounter of languages and cultures, namely the emergence of new socialising practices, social mobility and communicational patterns, where the English language takes a prominent position as a gateway to communication and exchange with other people.”(my translation) (Moreira, G. (coord.), 2001/2003: 22)

Cultural shocks are often a reason for or a result of misinterpretations that most of the time are not connected to grammatical accuracy. It is important that students of a foreign language such as English understand these processes. The awkwardness of leaving the comfort zone of our culture is fundamental to become an intercultural speaker and by doing so, students discover themselves, as Phipps and Gonzalez explain, “The student of a language other than their own can be given an extraordinary opportunity to enter the *linguaging* of others, to understand the complexity of the experience of others to enrich their own. To enter other cultures is to re-enter one’s own, understand the better the supercomplex variety of human experience and become more deeply human as a result” (Phipps & Gonzalez, 2004: 3).

Respecting all the differences that go beyond language and openness towards others are fundamental skills in intercultural and citizenship education or as Moreira (2007: 163) puts it: “Openness towards otherness and respect for difference are two of the pillars of an intercultural competence desired for global citizenry and two of the goals of foreign language education in Europe today.”

It is against this background that I argue for a more intercultural context for the teaching of English language and culture. English can effectively be seen not as a purely instrumental tool or as a killer language but as a social asset and a vehicle for the promotion of a conscious global and intercultural citizenship, following Skutnabb-Kangas: “When dominant languages such as English are learned subtractively, (...) they become killer languages. The task for users of English is to stop it being a killer language and change it to an additive asset” (Skutnabb-Kangas, 2004)⁴⁰. English is a language which expresses a rich and varied range of cultural worlds. English teachers should not limit themselves to teaching the functionality of the language as the major component of and justification for the international English language industry, exploiting its market value and ignoring for the most part its cultural wealth. Learning English can and should be an opportunity for exploring diversity and realising interculturality, thus reflecting the complexities and potential of English in the world.

⁴⁰ Skutnabb-Kangas T. (2004) “Murder that is a threat to survival”. The Guardian Weekly. <http://www.guardian.co.uk/education/2001/mar/22/tefl3> on 28 February 2007.

To accomplish this adjustment in the English teaching process in Portugal, it is fundamental that teachers receive proper training in these matters. Without training, teachers are deprived of fully experiencing the enriching process that is educating for intercultural citizenship. For now, teachers seem to be left with their own personal orientation and experiences which may not serve the aims of an interculturally and civically oriented education. At the same time it is crucial that publishers support teachers in their daily practice. Course books' contents need to be in alignment with the framework of foreign language policies in an attempt to educate Portuguese students in matters of intercultural communication, citizenship education and democratic awareness, as pointed out by Block (2002: 10), "One real-world constraint on teachers is the kind of teaching materials available to them (...)".

In this light, English and ELT should be seen as part of the world and should be used not as a globalising vehicle but as an opportunity to become part of the social activities happening at many levels. It should also be used to promote awareness and broaden the connections with other cultures, by developing curiosity and interest in other languages and considering other ways of seeing the world, as stated by Bell:

"Education for national identity places the pupils' self-concept in the perspective of a multicultural society. Education for intercultural understanding modulates personal and collective identities by exposing the experience of these societies to the possibility of other equally worthwhile ways of life" (Bell (ed), 1995: 12).

In this way, as English language educators, we can contribute positively to the development of an education towards a more engaged and cosmopolitan citizenship and the formation of intercultural speakers of English for the sake of a more peaceful and tolerant world, or, as wisely put by Banks (2004: 292): "Citizens in this century need the knowledge, attitudes, and skills to function in their cultural communities and beyond their cultural borders. They also should be able and willing to participate in the construction of a national civic culture that is a moral and just community."

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Appendices

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Appendix 3 – National Secondary Level Syllabus for English- Continuation level- Reference domains 10th grade _____ **2 pages**

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Questionário

O presente questionário destina-se a alunos do ensino secundário em Portugal e pretende apurar opiniões relativamente ao ensino da Língua Inglesa.

As respostas são anónimas e para fins estatísticos. Os resultados serão usados numa Dissertação de Mestrado. Obrigada pela paciência e cooperação.

I – Dados biográficos

1- Idade _____

2- ☐ Feminino ☐ Masculino

3- Nacionalidade: _____

4- Ano:

☐ 10º☐ 11º☐ 12º

5- Tenho aulas de Inglês há: _____ anos

6- Tenho/Tive aulas de Inglês numa escola particular (Instituto): ☐ sim ☐ não

7- Tipo de escola:

☐ a) Secundária☐ b) Privada☐ c) Outra _____

8) Em: _____

Distrito: _____

II – Aulas de Inglês

Para cada afirmação, atribua um número de 1 a 4, sabendo que:

1- Concordo plenamente

2- Concordo em parte

3- Discordo em parte

4- Discordo totalmente

1) De uma maneira geral estou satisfeito/a com os moldes em que aprendo Inglês na escola.

☐ 1☐ 2☐ 3☐ 4

2) Penso que devia haver mais preocupação com as regras estruturais da Língua Inglesa.

☐ 1☐ 2☐ 3☐ 4

3) Penso que os tópicos que damos nas aulas não têm interesse nenhum para mim.

☐ 1☐ 2☐ 3☐ 4

4) Durante as aulas é habitual abordarmos temas culturais dos países de expressão inglesa.

☐ 1☐ 2☐ 3☐ 4

5) Quando abordamos temas culturais nas aulas, utilizamos os materiais fornecidos pelos manuais.

☐ 1☐ 2☐ 3☐ 4

- 6) Normalmente nos manuais apenas constam factos culturais de países de expressão Inglesa.
- ☐ 1 ☐ 2 ☐ 3 ☐ 4
- 7) Costumamos debater assuntos humanitários de interesse mundial como liberdade, solidariedade, intervenção crítica em assuntos sociais, respeito e tolerância.
- ☐ 1 ☐ 2 ☐ 3 ☐ 4
- 8) Quando se aprende uma língua estrangeira como o Inglês, o mais importante são as regras gramaticais.
- ☐ 1 ☐ 2 ☐ 3 ☐ 4
- 9) O/A meu/minha professor/a costuma manifestar opiniões pessoais sobre outras culturas/povos/países
- ☐ 1 ☐ 2 ☐ 3 ☐ 4
- 10) Essas opiniões nem sempre são positivas.
- ☐ 1 ☐ 2 ☐ 3 ☐ 4
- 11) Gostaria de realizar projectos sobre países de expressão não inglesa, de modo a aprender mais sobre outros povos e estilos de vida.
- ☐ 1 ☐ 2 ☐ 3 ☐ 4
- 12) Nunca fizemos nenhum tipo de actividade em Inglês sobre países desconhecidos.
- ☐ 1 ☐ 2 ☐ 3 ☐ 4
- 13) O/A meu/minha professor/a de Inglês costuma utilizar materiais adicionais para abordar temas culturais.
- ☐ 1 ☐ 2 ☐ 3 ☐ 4
- 14) O/A meu/minha professor/a alerta-nos para a importância da Língua Inglesa como instrumento de comunicação do mundo globalizado.
- ☐ 1 ☐ 2 ☐ 3 ☐ 4
- 15) É importante aprender Inglês porque (escolhe as opções que mais convêm):
- a) ☐ os meus pais/educadores insistem que é importante;
 - b) ☐ possibilita-me aprender mais sobre a minha própria cultura e maneira de estar e ver o mundo;
 - c) ☐ posso alargar os meus horizontes e tomar consciência de problemas sociais e humanitários que se passam não só no meu país, mas a uma escala global;
 - d) ☐ posso entender melhor outras maneiras de ver o mundo;
 - e) ☐ o mundo fala Inglês e, se não souber, sinto que não acompanho tudo o que se passa;
 - f) ☐ quero estudar no estrangeiro;
 - g) ☐ aprender Inglês permite-me ter contactos com culturas e povos diferentes;
 - h) ☐ pode ajudar-me a arranjar emprego;
 - i) ☐ se souber falar uma Língua Estrangeira como o Inglês, sinto que sou um cidadão do mundo;
 - j) ☐ permite-me viajar/ir de férias.

Obrigada pela colaboração
Sofia Araújo

Questionnaire

The following questionnaire is for secondary level teachers of English in Portugal. Your answers are anonymous and for statistical purposes only. The results will be used in a master's dissertation which focuses on the current secondary level syllabus and common practices in the teaching of English as a Global Language. Thank you for your candour, patience and cooperation.

I: Biographical Data

1- Age _____

2- Gender: ☐ Female ☐ Male

3- Nationality: _____

4- English Teacher since: _____

5- Qualifications:

☐ a) Bachelor's degree☐ b) *Licenciatura*☐ c) Masters☐ d) PhD☐ e) Certificate of Proficiency in English☐ f) Other _____

6- Native tongue: _____

7- Type of school:

☐ a) Secondary school☐ b) Private school☐ c) Other _____

8) In: _____

District: _____

9- I teach/have taught the following grades:

☐ a) 10th grade☐ b) 11th grade☐ c) 12th grade**II: Teaching practice**

In this section, please indicate to what extent you agree or disagree with the statements, in accordance to the scale:

1- Fully agree

2- Somewhat agree

3- Somewhat disagree

4- Fully disagree

1) I use the course book every day.

☐ 1- Fully agree ☐ 2- Somewhat agree ☐ 3- Somewhat disagree ☐ 4- Fully disagree

2) I often prepare additional teaching materials.

☐ 1- Fully agree ☐ 2- Somewhat agree ☐ 3- Somewhat disagree ☐ 4- Fully disagree

3) The cultural contents of my course book meet my expectations.

☐ 1- Fully agree ☐ 2- Somewhat agree ☐ 3- Somewhat disagree ☐ 4- Fully disagree

4) I do not pay much attention to the cultural contents and tend to focus on the linguistic aspects.

☐1- Fully agree ☐2- Somewhat agree ☐3- Somewhat disagree ☐4- Fully disagree

5) Before approaching any cultural contents in the classroom, the students should be linguistically skilled.

☐1- Fully agree ☐2- Somewhat agree ☐3- Somewhat disagree ☐4- Fully disagree

6) English Language Teaching (ELT) should not only deal with English speaking countries' cultures but also other countries'.

☐1- Fully agree ☐2- Somewhat agree ☐3- Somewhat disagree ☐4- Fully disagree

7) Dealing with other cultures in ELT enhances the students' awareness of their own identities.

☐1- Fully agree ☐2- Somewhat agree ☐3- Somewhat disagree ☐4- Fully disagree

8) Learning to communicate with people from different cultural backgrounds and enhancing intercultural skills should be a central concern in ELT.

☐1- Fully agree ☐2- Somewhat agree ☐3- Somewhat disagree ☐4- Fully disagree

9) Intercultural education reinforces existing stereotypes and ideas about other cultures.

☐1- Fully agree ☐2- Somewhat agree ☐3- Somewhat disagree ☐4- Fully disagree

10) In intercultural contacts, misunderstandings arise not only due to linguistic but also cultural differences.

☐1- Fully agree ☐2- Somewhat agree ☐3- Somewhat disagree ☐4- Fully disagree

11) If students learn how to communicate with other cultures, they are better citizens.

☐1- Fully agree ☐2- Somewhat agree ☐3- Somewhat disagree ☐4- Fully disagree

12) If students understand and tolerate differences in other cultures, they are better citizens.

☐1- Fully agree ☐2- Somewhat agree ☐3- Somewhat disagree ☐4- Fully disagree

13) Citizenship education is not an area of ELT.

☐1- Fully agree ☐2- Somewhat agree ☐3- Somewhat disagree ☐4- Fully disagree

14) Students' personal and social development can be built through contact with other cultures and languages.

☐1- Fully agree ☐2- Somewhat agree ☐3- Somewhat disagree ☐4- Fully disagree

15) As a teacher, I am fully aware of the growing importance of English as a global language and try to include that aspect in my teaching.

☐1- Fully agree ☐2- Somewhat agree ☐3- Somewhat disagree ☐4- Fully disagree

III: Teaching objectives

In your opinion, what are the objectives of learning English as a foreign language?

From the following objectives choose 5 and rank them in order of importance, given that "1" is the objective you consider the most important and "5" the least important.

☐ 1) Develop the necessary linguistic and intercultural skills for general communication events.

☐ 2) Interact with English speaking cultures in the world, demonstrating openness and respect towards cultural differences.

☐ 3) Develop the necessary linguistic and intercultural skills for future professional purposes.

☐ 4) Develop text production and interpretation skills, thus showing autonomy in using communicative competences.

☐ 5) Use the English language appropriately and fluently, revealing thorough knowledge of all its rules and usage procedures.

☐ 6) Develop autonomous and team learning skills.

☐ 7) Embrace cultural and linguistic diversity as a rich and positive world heritage, revealing openness towards other cultures and new experiences.

☐ 8) Develop responsible and critical attitudes towards citizenship, valuing a culture of freedom, participation, intervention and evaluation.

☐ 9) Develop a critical understanding of cultural stereotypes.

Thank you for your cooperation
Sofia Araújo

DOMÍNIOS DE REFERÊNCIA – 10º Ano

<p>1. UM MUNDO DE MUITAS LÍNGUAS</p>	<ul style="list-style-type: none"> - O contacto com outras línguas, experiências e culturas <ul style="list-style-type: none"> • <i>pen/cyber-friends</i> • cinema/vídeo • <i>e-mail</i> • Internet • música • livros • ... - Mobilidade, juventude e línguas <ul style="list-style-type: none"> • visitas de estudo • intercâmbios educativos • cursos de férias • programas comunitários • turismo • ... - A língua inglesa <ul style="list-style-type: none"> • nos países de expressão inglesa • como instrumento de comunicação entre culturas • como língua das novas tecnologias • como língua do mundo dos negócios • ...
<p>2. O MUNDO TECNOLÓGICO</p>	<ul style="list-style-type: none"> - Inovação tecnológica <ul style="list-style-type: none"> • o homem e a máquina • os <i>robots</i> • máquinas inteligentes • a telemedicina • ... - Mudanças sociais <ul style="list-style-type: none"> • na família • na comunidade • na educação • nas relações humanas • no trabalho • ... - A exploração de outros mundos <ul style="list-style-type: none"> • o espaço • as cidades digitais • os mundos virtuais • ...
<p>3. OS MEDIA E A COMUNICAÇÃO GLOBAL</p>	<ul style="list-style-type: none"> - Evolução dos <i>media</i> <ul style="list-style-type: none"> • <i>print media</i> • rádio • TV • satélites de comunicação • ... - A <i>Internet</i> e a comunicação global <ul style="list-style-type: none"> • fonte de informação e de conhecimento • elemento de aproximação/afastamento entre pessoas, povos e culturas • info-inclusão/exclusão • ...

⁴¹ in Moreira, G. (coord.), (2001/2003: 25-26).

	<ul style="list-style-type: none"> - Comunicação e ética • manipulação de informação • privacidade • propriedade intelectual • <i>cyber-crimes</i> • ...
4. OS JOVENS NA ERA GLOBAL	<ul style="list-style-type: none"> - Os jovens de hoje • valores • atitudes • comportamentos • sonhos e ambições • ... - Os jovens e o futuro • trabalho e lazer • adaptabilidade • formação ao longo da vida • ... - As linguagens dos jovens • música • modas e tendências (<i>street jargon, graffiti, urban tribes...</i>) • ...

DOMÍNIOS DE REFERÊNCIA – 11º Ano

<p>1. O MUNDO À NOSSA VOLTA</p>	<ul style="list-style-type: none"> - Ameaças ao ambiente • desastres ecológicos • espécies em extinção • hábitos de consumo (gestão dos recursos naturais...) • ... - Questões demográficas • distribuição de população • mobilidade • ... - Questões de Bioética • manipulação genética • clonagem • ... - Intervenção cívica e solidária (individual, grupal, institucional) • atitudes e comportamentos quotidianos • racionalização do consumo: redução, reciclagem, reutilização • padrões de vida alternativos (<i>vegetarianism, veganism, new age travellers, tree people</i>) • movimentos e organizações ambientalistas, voluntariado • ...
<p>2. O JOVEM E O CONSUMO</p>	<ul style="list-style-type: none"> - Hábitos de consumo • alimentação • moda e vestuário • entretenimento • ... - A criação da imagem • marcas e logos • padrões de beleza, de comportamento • ... - Publicidade e <i>marketing</i> • estratégias e linguagens nos diferentes <i>media</i> • ... - Defesa do consumidor • acção directa do consumidor (verificação da rotulagem, boicote à compra...) • publicidade enganosa • organizações de defesa do consumidor • ... - Ética da produção e comercialização de bens • <i>franchising</i> • condições de trabalho • testagem em animais • ...

⁴² in Moreira, G. (coord.), (2001/2003: 27-28).

3. O MUNDO DO TRABALHO	<ul style="list-style-type: none"> - O mundo do trabalho em mudança <ul style="list-style-type: none"> • alteração de ritmos e locais de trabalho (flexibilização de horário, criação de espaços de lazer, a casa como local de trabalho ...) • internacionalização do trabalho • flexibilização do emprego (o auto-emprego, <i>job-sharing</i>...) • condições de trabalho (saúde e higiene, segurança, ambiente de trabalho...) • formação ao longo da vida • as novas tecnologias no mundo do trabalho • ... - O jovem perante as mudanças <ul style="list-style-type: none"> • diversidade de percursos (<i>gap year</i>, <i>time-off</i>, actividades de acção social, voluntariado...) • escolha de actividades profissionais • lazer • ...
4. UM MUNDO DE MUITAS CULTURAS	<ul style="list-style-type: none"> - A diversidade de culturas de expressão inglesa <ul style="list-style-type: none"> • hábitos e costumes • estilos de vida • ... - A sociedade multicultural <ul style="list-style-type: none"> • igualdade de oportunidades • igualdade de direitos • inclusão social/socioeconómica • discriminação e intolerância (religiosa, política, étnica...) • ... - Movimentos e organizações de acção social e voluntariado: locais, nacionais e internacionais... <ul style="list-style-type: none"> - ...

I – Biographical data**Age:**

	No. of valid answers	Percentage
fourteen	2	1%
fifteen	86	40%
sixteen	72	33%
seventeen	42	19%
eighteen	13	6%
nineteen	3	1%

Gender:

	No. of valid answers
male	110
female	108

Type of School:

	No. of valid answers	Percentage
secondary	208	95%
private	4	2%
other	6	3%

Areas:

	No. of valid answers	Percentage
Santa Maria de Lamas	28	13%
Ovar	68	31%
Espinho	94	43%
Esmoriz	28	13%

Years spent in the study of English:

	No. of valid answers
four	1
five	25
six	73
seven	75
eight	32
nine	3
ten	7
eleven	1
twelve	1

Grades:

	No. of valid answers	Percentage
10 th grade	114	52%
11 th grade	104	48%

II – Aulas de Inglês

1) De uma maneira geral estou satisfeito/a com os moldes em que aprendo Inglês na escola.

	Concordo plenamente	Concordo em parte	Discordo em parte	Discordo totalmente
No. of valid answers	62	107	39	10
Percentage	28%	49%	18%	5%

2) Penso que devia haver mais preocupação com as regras estruturais da Língua Inglesa.

	Concordo plenamente	Concordo em parte	Discordo em parte	Discordo totalmente
No. of valid answers	44	89	71	14
Percentage	20%	41%	33%	6%

3) Penso que os tópicos que damos nas aulas não têm interesse nenhum para mim.

	Concordo plenamente	Concordo em parte	Discordo em parte	Discordo totalmente
No. of valid answers	12	31	68	107
Percentage	6%	14%	31%	49%

4) Durante as aulas é habitual abordarmos temas culturais dos países de expressão inglesa.

	Concordo plenamente	Concordo em parte	Discordo em parte	Discordo totalmente
No. of valid answers	87	92	29	10
Percentage	40%	42%	13%	5%

5) Quando abordamos temas culturais nas aulas, utilizamos os materiais fornecidos pelos manuais.

	Concordo plenamente	Concordo em parte	Discordo em parte	Discordo totalmente
No. of valid answers	92	92	23	11
Percentage	42%	42%	11%	5%

6) Normalmente nos manuais apenas constam factos culturais de países de expressão inglesa.

	Concordo plenamente	Concordo em parte	Discordo em parte	Discordo totalmente
No. of valid answers	40	79	80	19
Percentage	18%	36%	37%	9%

7) Costumamos debater assuntos humanitários de interesse mundial como liberdade, solidariedade, intervenção crítica em assuntos sociais, respeito e tolerância.

	Concordo plenamente	Concordo em parte	Discordo em parte	Discordo totalmente
No. of valid answers	54	87	52	25
Percentage	25%	40%	24%	11%

8) Quando se aprende uma língua estrangeira como o Inglês, o mais importante são as regras gramaticais.

	Concordo plenamente	Concordo em parte	Discordo em parte	Discordo totalmente
No. of valid answers	32	83	89	14
Percentage	15%	38%	41%	6%

9) O/A meu/minha professor/a costuma manifestar opiniões pessoais sobre outras culturas/povos/países.

	Concordo plenamente	Concordo em parte	Discordo em parte	Discordo totalmente
No. of valid answers	40	93	61	24
Percentage	18%	43%	28%	11%

10) Essas opiniões nem sempre são positivas.

	Concordo plenamente	Concordo em parte	Discordo em parte	Discordo totalmente
No. of valid answers	19	74	78	46
Percentage	9%	34%	36%	21%

11) Gostaria de realizar projectos sobre países de expressão não inglesa, de modo a aprender mais sobre outros povos e estilos de vida.

	Concordo plenamente	Concordo em parte	Discordo em parte	Discordo totalmente
No. of valid answers	64	82	49	23
Percentage	29%	38%	22%	11%

12) Nunca fizemos nenhum tipo de actividade em Inglês sobre países desconhecidos.

	Concordo plenamente	Concordo em parte	Discordo em parte	Discordo totalmente
No. of valid answers	54	42	77	45
Percentage	25%	19%	35%	21%

13) O/A meu/minha professor/a de Inglês costuma utilizar materiais adicionais para abordar temas culturais.

	Concordo plenamente	Concordo em parte	Discordo em parte	Discordo totalmente
No. of valid answers	51	88	45	34
Percentage	23%	40%	21%	16%

14) O/A meu/minha professor/a alerta-nos para a importância da Língua Inglesa como instrumento de comunicação do mundo globalizado.

	Concordo plenamente	Concordo em parte	Discordo em parte	Discordo totalmente
No. of valid answers	154	45	10	9
Percentage	70%	21%	5%	4%

15) É importante aprender Inglês porque (escolhe as opções que mais convêm):

a) os meus pais/educadores insistem que é importante;	f) quero estudar no estrangeiro;
b) possibilita-me aprender mais sobre a minha própria cultura e maneira de estar e ver o mundo;	g) aprender Inglês permite-me ter contactos com culturas e povos diferentes;
c) posso alargar os meus horizontes e tomar consciência de problemas sociais e humanitários que se passam não só no meu país, mas a uma escala global;	h) pode ajudar-me a arranjar emprego;
d) posso entender melhor outras maneiras de ver o mundo;	i) se souber falar uma Língua Estrangeira como o Inglês, sinto que sou um cidadão do mundo;
e) o mundo fala Inglês e, se não souber, sinto que não acompanho tudo o que se passa;	j) permite-me viajar/ir de férias.

	No. of valid answers	Percentage
a)	40	18,34%
b)	66	30,37%
c)	130	59,63%
d)	70	32,11%
e)	162	74,31%
f)	75	34,40%
g)	174	79,81%
h)	191	87,61%
i)	80	36,69%
j)	150	68,80%

I – Biographical data**1 – Age:**

	No. of valid answers	Percentage
between 25 and 30	10	30%
between 35 and 40	6	18%
between 40 and 45	11	34%
between 45 and 50	3	9%
between 50 and 60	3	9%

2 – Gender:

	No. of valid answers	Percentage
male	5	15%
female	28	85%

3 – Nationality:

	No. of valid answers	Percentage
Portuguese	32	97%
Brasilian	1	3%

4 – English teacher since:

	No. of valid answers	Percentage
1973-1976	3	9%
1983-1990	13	40%
1991-1998	7	21%
1999-2006	10	30%

5 – Qualifications:

	No. of valid answers	Percentage
Bachelor's degree	0	0%
<i>Licenciatura</i>	31	94%
Master's	2	6%
PhD	0	0%
Certificate of Proficiency	0	0%
Other	0	0%

6 – Type of School:

	No. of valid answers	Percentage
secondary	23	70%
private	6	18%
other	4	12%

8 – Areas:

	No. of valid answers	Percentage
Guarda	1	3%
Santa Maria da Feira	1	3%
Barreiro	1	3%
Vila Nova de Gaia	2	6%
Porto	2	6%
Aveiro	3	9%
Esmoriz	5	15%
Santa Maria de Lamas	5	15%
Ovar	6	18%
Espinho	7	22%

9 – I teach/have taught the following grades:

	No. of valid answers	Percentage
10 th grade	30	42%
11 th grade	28	39%
12 th grade	14	19%

II – Teaching practice

1) I use the course book every day.

	Fully agree	Somewhat agree	Somewhat disagree	Fully disagree
No. of valid answers	9	17	6	1
Percentage	27%	52%	18%	3%

2) I often prepare additional teaching materials.

	Fully agree	Somewhat agree	Somewhat disagree	Fully disagree
No. of valid answers	19	10	3	1
Percentage	58%	30%	9%	3%

3) The cultural contents of my course book meet my expectations.

	Fully agree	Somewhat agree	Somewhat disagree	Fully disagree
No. of valid answers	2	17	12	2
Percentage	6%	52%	36%	6%

4) I do not pay much attention to the cultural contents and tend to focus on the linguistic aspects.

	Fully agree	Somewhat agree	Somewhat disagree	Fully disagree
No. of valid answers	1	7	9	16
Percentage	3%	21%	27%	49%

5) Before approaching any cultural contents in the classroom, the students should be linguistically skilled.

	Fully agree	Somewhat agree	Somewhat disagree	Fully disagree
No. of valid answers	4	10	11	8
Percentage	12%	30%	34%	24%

6) English Language Teaching (ELT) should not only deal with English speaking countries' cultures but also other countries'

	Fully agree	Somewhat agree	Somewhat disagree	Fully disagree
No. of valid answers	15	15	3	0
Percentage	45%	45%	10%	0%

7) Dealing with other cultures in ELT enhances the students' awareness of their own identities.

	Fully agree	Somewhat agree	Somewhat disagree	Fully disagree
No. of valid answers	24	9	0	0
Percentage	73%	27%	0%	0%

8) Learning to communicate with people from different cultural backgrounds and enhancing intercultural skills should be a central concern in ELT.

	Fully agree	Somewhat agree	Somewhat disagree	Fully disagree
No. of valid answers	18	12	2	1
Percentage	55%	36%	6%	3%

9) Intercultural education reinforces existing stereotypes and ideas about other cultures.

	Fully agree	Somewhat agree	Somewhat disagree	Fully disagree
No. of valid answers	0	4	12	17
Percentage	0%	12%	36%	52%

10) In intercultural contacts, misunderstandings arise not only due to linguistic but also cultural differences.

	Fully agree	Somewhat agree	Somewhat disagree	Fully disagree
No. of valid answers	21	9	1	2
Percentage	64%	27%	3%	6%

11) If students learn how to communicate with other cultures, they are better citizens.

	Fully agree	Somewhat agree	Somewhat disagree	Fully disagree
No. of valid answers	25	7	1	0
Percentage	76%	21%	3%	0%

12) If students understand and tolerate differences in other cultures, they are better citizens.

	Fully agree	Somewhat agree	Somewhat disagree	Fully disagree
No. of valid answers	30	3	0	0
Percentage	91%	9%	0%	0%

13) Citizenship education is not an area of ELT.

	Fully agree	Somewhat agree	Somewhat disagree	Fully disagree
No. of valid answers	1	3	7	22
Percentage	3%	9%	21%	67%

14) Students' personal and social development can be built through contact with other cultures and languages.

	Fully agree	Somewhat agree	Somewhat disagree	Fully disagree
No. of valid answers	26	7	0	0
Percentage	79%	21%	0%	0%

15) As a teacher, I am fully aware of the growing importance of English as a global language and try to include that aspect in my teaching.

	Fully agree	Somewhat agree	Somewhat disagree	Fully disagree
No. of valid answers	29	4	0	0
Percentage	88%	12%	0%	0%

III – Teaching objectives

In your opinion, what are the objectives of learning English as a foreign language?

From the following objectives choose **5** and rank them in order of importance, given that “**1**” is the objective you consider **the most important** and “**5**” **the least important**.

1) Develop the necessary linguistic and intercultural skills for general communication events.	6) Develop autonomous and team learning skills.
2) Interact with English speaking cultures in the world, demonstrating openness and respect towards cultural differences.	7) Embrace cultural and linguistic diversity as a rich and positive world heritage, revealing openness towards other cultures and new experiences.
3) Develop the necessary linguistic and intercultural skills for future professional purposes.	8) Develop responsible and critical attitudes towards citizenship, valuing a culture of freedom, participation, intervention and evaluation.
4) Develop text production and interpretation skills, thus showing autonomy in using communicative competences.	9) Develop a critical understanding of cultural stereotypes.
5) Use the English language appropriately and fluently, revealing thorough knowledge of all its rules and usage procedures.	

	Objective no.	No. of valid answers
1 st objective	1)	18
2 nd objective	3)	12
3 rd objective	2) and 4)	7
4 th objective	4)	6
5 th objective	8)	7

1 – Unit 0 “My World”

	Euro- American culture	Other cultures	Civic and social issues
No. of pictures	36	0	1

2 – Unit 1 “A World of many Languages”

	Euro- American culture	Other cultures	Civic and social issues
No. of pictures	58	0	0

3 – Unit 2 “The World of Technology”

	Euro- American culture	Other cultures	Civic and social issues
No. of pictures	103	0	0

4 – Unit 3 “The Media and Global Communication”

	Euro- American culture	Other cultures	Civic and social issues
No. of pictures	68	1	0

5 – Unit 4 “Young People in the Global Era”

	Euro-American culture	Other cultures	Civic and social issues
No. of pictures	37	0	0

6 – *Log in 10* Overview

	Euro-American culture	Other cultures	Civic and social issues
No. of pictures	302	1	1

1 – Module 1 “Our Surrounding World”

	Euro- American culture	Other cultures	Civic and social issues
No. of pictures	84	2	24

2 – Module 2 “Young People and Consumerism”

	Euro- American culture	Other cultures	Civic and social issues
No. of pictures	66	1	0

3 – Module 3 “The World of Work”

	Euro- American culture	Other cultures	Civic and social issues
No. of pictures	74	5	0

4 – Module 4 “A World of Many Cultures”

	Euro- American culture	Other cultures	Civic and social issues
No. of pictures	58	12	1

5 – *New Aerial 11* Overview

	Euro- American culture	Other cultures	Civic and social issues
No. of pictures	282	20	1

6 – *Log in 10 New and Aerial 11* Overview

	Euro- American culture	Other cultures	Civic and social issues
No. of pictures	584	21	26
Percentage	93%	3%	4%